

MILITARY CHAPLAINS'

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1984



Military Chaplains' Review

“Family Life” — I

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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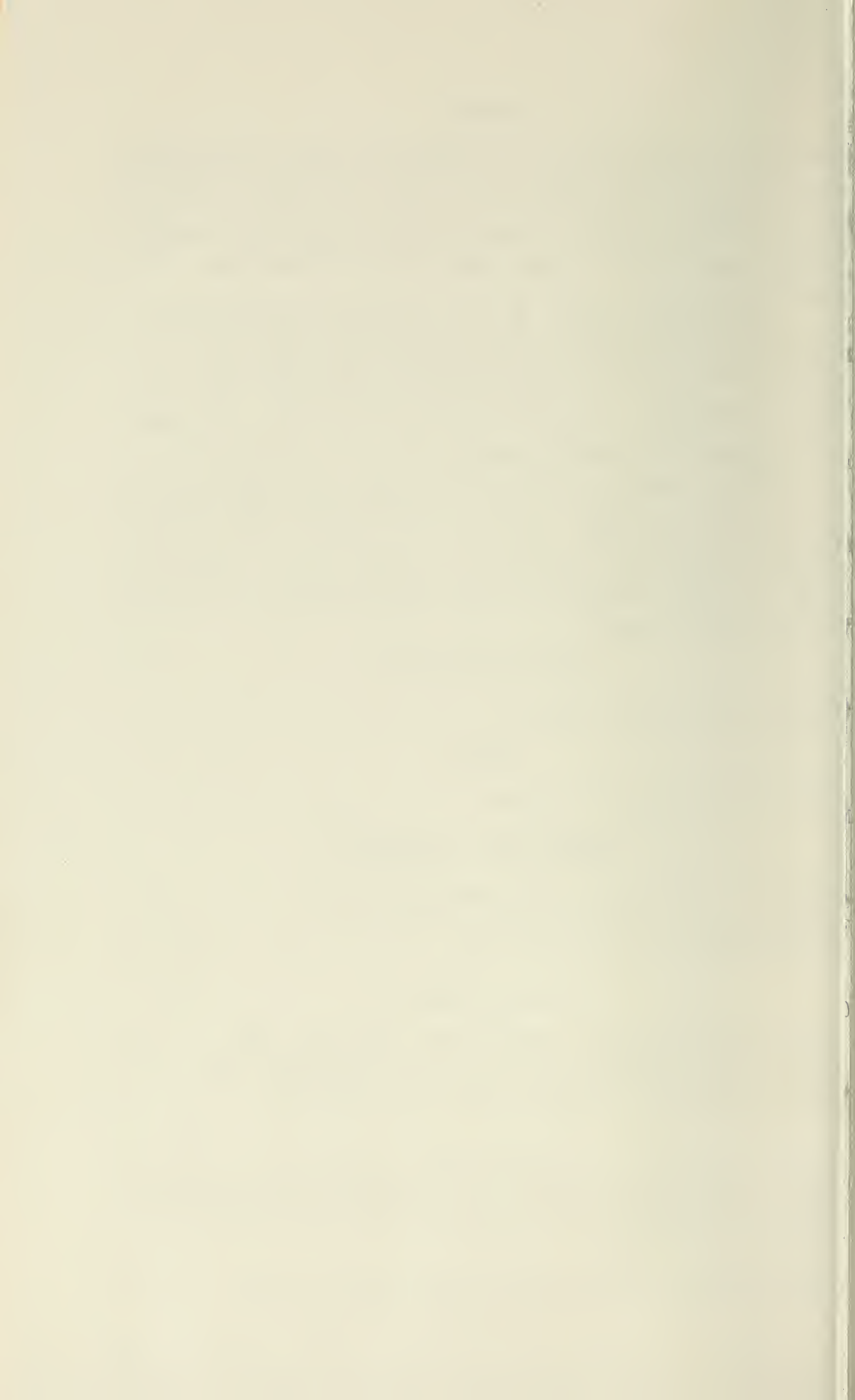
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Ministry of Volunteers

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Preaching

Parish Development

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The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Military Family Patterns: Opportunities for Ministry

Dennis K. Orthner and David Cottrill

Not all families in the military have the same needs or utilize the same strategies for coping with military life. The military services demand a great deal from their personnel—and from their families. There are many pressures with which families must learn to adapt, including frequent moves, replacing friendships, temporary duty assignments, remote tours, long work hours, extra duty and so on.¹ These do not come without some compensation in positive benefits for families. But, it is important to understand that military families are expected to make healthy adaptations to a demanding life style.

The Development of Family Coping Styles

Families often cope with the stresses of military life quite differently.² Some families internalize problems, pull inward and adapt by garnering

¹Orthner, Dennis. *Families in Blue*. Greensboro, NC: Family Development Press, 11980.

²McCubbin, H., and Patterson, J. "Family Adaptation to Crises," in H. McCubbin, E. Cauble, and J. Patterson (eds.), *Family Stress, Coping and Social Support*. Springfield: Thomas, 1982.



Dr. Dennis K. Orthner is a social psychologist and professor of family development at the University of Georgia. He has been studying military families for many years and is the author of numerous publications in the area of family relations, including the *Families in Blue* studies for the Air Force.



Chaplain, Major, David Cottrill, a clergyman of the Episcopal Church, is currently assigned to Ramstein Air Base, Germany. He has had post-graduate training in family systems and family therapy. The research upon which this article is based was sponsored by the Chief of Chaplains, U.S. Air Force.

their individual resources to maximize the response of the family unit. Other families externalize problem solving and enlist a host of kin and community resources to help them adapt to the challenges they face. Still other families do not cope, do not face up to their problems, and do not maximize either internal or external support systems; these families are often crushed by the inevitable crises that every family has to meet at some time.

Over time, families tend to develop patterns that reflect their internal relational needs and their connection to external support systems. These patterns are usually observable to chaplains, to friends, to coworkers and others. The cues that we may use to determine the style of a couple or family include such things as the comfortableness with which they communicate with each other and to others, their ability to reveal problems, their awareness of spiritual resources, their involvement in a faith community, and their concern for others. Cues such as these are also used in pastoral counseling to indicate family adjustment styles and to identify means through which couples respond to problems in their lives.

In a sense, we are suggesting that family life patterns often vary and they vary in quality as well as in quantity. For example, the communication between a husband and wife is not just measured by the amount of talking that goes on but by the style of exchange that is a part of the relationship. This would include such things as the desires to communicate, the ability to communicate effectively, the comfortableness of the communication, and the freedom with which the couple is able to open up to each other. The social scientist can put these characteristics into measurable terms.³ Still, it is very useful to look beyond the quantitative measures and search for the themes that make up relationships. By examining these themes we will find that family life is very complex, but that it also tends to fall together into discernible patterns. If uncovered, these patterns reveal important cues on how chaplains can respond to family stress and provide effective pastoral guidance.

Military Family Patterns

In order to determine the various ways that military families cope with the many demands and commitments that are part of their lives we have employed a rather unique research technique. Our interest was not in the infinite varieties of families that we know exist, but in the common characteristics of families who adapt similarly to military life. Our objective was to come up with as many different family life styles as we felt would be necessary to characterize families that chaplains are likely to confront.

The method we employed is an extension of the case study ap-

³Spanier, G. "The Dyadic Adjustment Scale," *Journal of Marriage and the Family* 38 (1976), 15-28.

proach to qualitative research.⁴ In this study, we had at our disposal over two thousand extensive interviews with Air Force couples from around the world. Each of these interviews took at least an hour to complete so we had extensive information from the perspectives of both marital partners, accumulating to about two hours of face-to-face interviews for each couple on a variety of family, work, religion and quality of life issues.

As each couple was carefully examined, the reader attempted to decide if they were unique in their relational adjustment style or if they were similar to another couple who had already been reviewed. If unique, their interviews were put into a separate place. If similar to another couple, they were put together with the others. Interestingly, this research method is not unlike the one that most of us informally employ when we say that a particular family is more like us than another family that we know. Our investigation, however, simply employed a more rigorous set of criteria for creating similar family patterns. We are looking for the underlying quality of these families and the common themes that might have made some of these families more similar than others.

In the final analysis, seven different family styles were identified. Each of these were then assigned a name that reflected the underlying qualities that the raters could agree upon. While some value judgments are certainly a part of the names ascribed to these families, we are not attempting to judge some of these families as better than others. Instead, it is our feeling that each of these families needs to be understood in terms of their own strengths, weaknesses, and vulnerabilities. All of these families can benefit from chaplain support and have needs which should be addressed through chaplain ministries.

Fulfilled Families

Families in this category are successful in nearly every aspect of their personal, relational, and occupational lives. In nearly every way "they have it together." Their marriages are described by both husbands and wives as intimate and close. They typically enjoy their children and want to spend time with them. Their marital commitments are uniformly high. They have a good support network of friends with whom they spend time and with whom they feel comfortable sharing their innermost thoughts and concerns. These couples are uniformly positive about their lives, including military service as a way of life for their family. In nearly every way, these couples could only be described as "fulfilled".

One of the most noteworthy characteristics of the "fulfilled families" is their search for personal and relational growth. These couples are seekers, not just receivers of what life has to offer. They tend to be very active with their families, with their friends, and in their churches. Very often they have been involved in marriage enrichment or parent ed-

⁴Bernard Phillips. *Social Research*. New York: Macmillan, 1980.

ucation classes, and more often than any other family life pattern, they report having taught marriage or parenthood classes to others. Even in their own relationships, they could be defined as seekers. They tend to have very open communication patterns, enjoy talking with each other, enjoy being with their children, and maximize opportunities for common leisure experiences.

Even though couples like these might be tempted to sacrifice career goals, the men in fulfilled families appear to be unusually dedicated to their military jobs. Rather than family life compensating for inadequacy in their careers, each world—family and work—appears to be enhancing the other. Likewise, spiritual commitments are very important in the majority of these families. They tend to be frequent church attenders and involved in the programs of their churches. Religious growth in this case enhances opportunities for friendship, parental support, career enhancement and personal growth and development.

Because families like these are more likely to attend services and to attend more frequently, chaplains may believe they are quite common. In fact, they are not. This research study as well as other studies have found them to be comparatively scarce.⁵ Like the diamond in the jewelry store, it can be easy to forget but there are many people outside who do not enjoy the glitter of this family pattern. Chaplains should be aware of this uniqueness and careful not to direct their ministries so strongly toward families who only need minor prodding for spiritual and relational growth.

These families do need, however, more opportunities for their own growth so that they do not experience relational and spiritual “burn out”. In many churches they are overutilized without recognizing some of the penalties they also suffer when they are not given adequate support.

An effective holistic ministry in the chapel can be especially important to “fulfilled families”. These families need opportunities to be together, to enrich their spiritual and social bonds. All too often religious activities split up families into their respective components—husbands, wives, boys, girls—without taking into account the needs that these families often have for common growth experiences.

These families can also be of help to the chapel program. Often, husbands and wives can become qualified to serve as lay leaders of parent education, marriage enrichment, single parent support groups, or other outreach ministries that the chapel would like to develop. The fulfilled families also can serve as a model for many other families. They are often the best advertisement chaplains can offer for the possibilities of marital and family growth.

⁵Cuber, J., and Harroff, P. *The Significant Americans*. N.Y.: Appleton-Century, 1966.

Successful Families

Families which we are defining as "successful" are highly adaptable, solid families with strong marital and family commitments. Successful families have brought their lives together very well but not to the extent of the families that we have called "fulfilled". These marriages are strong and well integrated but they do not seem to reflect the same vim, vigor, and vitality that we noted above.

Internally, successful families evidence strong marital and parental bonds. They are generally pleased with the intimacy and the time they share together as family members. They have areas of conflict that are unresolved but their marital communication patterns are strong enough to allow them to keep these potential tensions from seriously hurting their relationship.

Successful families tend to maintain an adequate but not extensive support system. They typically have several close friendships and relatively close contact with either or both of their parents. Church support networks are not as likely to be developed or maintained. Likewise, they are often generally satisfied with the quality of military life but they are less likely to see the military as a source of community relations. More likely, they see the military as a provider of a job and of personal and family benefits.

This orientation toward a high level of stability and relational commitment is reflected in their interest in marital and family growth programs. While most of these couples indicated some interest in programs such as marriage enrichment or couple communication training, this interest is marginal. Basically, they are satisfied with their current relationship and some of the couples commented that they did not see any need for family growth programs since their family was quite happy.

Successful families are not as likely as fulfilled families to be involved in chapel programs. Their religious attendance patterns are not as frequent nor as they are likely to reach out to chaplains in times of personal or family distress. In a sense this is another manifestation of the independence that these families tend to have. They are relatively secure and, therefore, do not feel as great a need to reach out to others.

Couples like these are often so independent and non-involved in base activities that they are unaware of the many opportunities chaplains offer for spiritual, relational or personal growth. These couples need special encouragement and a more personal approach when inviting them to services and offering them pastoral care. To the outsider it is apparent that these couples would benefit from increased support from a chapel community and from a broader network of friends. To the family, however, their self reliance has become an attribute that they value a great deal and they are unlikely to accept help from anyone until their own inability to cope with a particular problem is brought out.

In many ways these successful families are products of our Amer-

ican society which teaches cordiality without intimacy. Instead of building communities, we often build neighborhoods. The military is no exception and these families are a good example of a lack of strong community and friendships that sometimes accompanies military life.⁶ Since many of these families say that they have had a faith experience and sometimes attend religious services, chaplains might use this desire for spiritual development to encourage the use of the chapel as a base for building inter-personal support systems.

Parallel Families

In parallel families, each of the members of the family seem to operate on their own unique track. Like the mental picture of train tracks running side by side but never touching, these families operate under an implicit set of agreements that each member will have the opportunity to go his or her own way with minimal interference from others in the family. Commitments to the marriage and to the family are adequate but highly dependent on permission being given for individual freedom.

While these relationships sound on the surface somewhat like a business partnership the married persons we interviewed who live this lifestyle seem to be quite happy. Their lives do not revolve around their marriage or their children; rather, work and career concerns are preeminent in their lives. Parallel families typically have very weak communication channels, very separate family responsibilities and very few shared interests. Instead, the source of their identities comes from their respective work associates and career gratifications. Even their relationships with their children tend to be weak. Many of these couples have no children and some of the others openly regret that they brought children into the world. They admit that they have little time for their families and, in some cases, appeared to be more married to military service than to their spouses.

These couples demonstrated very little interest in marital growth. Sometimes the commitments to the marriage are unbalanced and one partner or the other does want some improvement in the relationship. However, opportunities for this are unlikely since the career commitments and marital commitments are already built on a negotiated foundation of independence for the partners. Very few of these couples are active in chapel programs and activities, and almost none are likely to seek outside help during a personal or family crisis.

Chaplains with whom we have talked are often aware of families like these. They see them in the "fast burners" on the base; those who are dedicating themselves to rapid career enhancement. They are all too common among base leadership, officer and enlisted alike. Yet, the soft

⁶Orthner, D., & Bowen, G. *Families in Blue: Insights from Air Force Families*. Greensboro, NC: Family Development Press, 1982.

point for a chaplain intervention with these men and women may come in their need for a safe confidant and advisor.

Another important way that chaplains can assist these families is through providing support for their children. Unfortunately, the children frequently suffer from neglect and inattention from their parents. While their parents may not notice this, the children definitely will and the seeds of a new generation, unprepared for developing adult relationships, are being sown.

Chaplains should also be aware of this family life pattern in their pre-marital counseling and instruction. When it is obvious that one or both of the partners are heavily invested in their careers, it is important to warn them of the potential consequences for their relationship. Marriage to a "true believer" is never easy in the blush of romance; couples can ignore their own underlying values in favor of the intimacy they feel at the moment.

Active Survivor Families

The most common Air Force family we are calling "active survivors". These families are not as maritally strong as the successful families, but they are not as self-reliant either. Their marital and parental bonds are adequate but in need of improvement, particularly in the areas of communication and conflict resolution. But these couples want to do something about this and are desiring to improve the quality of their family relationships.

The reason that these couples are labeled "survivors" is that they seem to reflect a sense of resignation toward their family and their life rather than being in charge. In some ways, the word "mediocre" seems to sum up the characteristics of these family relationships. Certainly, these people care for each other a great deal but often they lack the skills and the socialization to know how to cope with the day-to-day pressures that accompany marriage and parenthood. Children, however, are often very important to them and serve as a common bond that holds the family together. Many other sources of conflict, however, are ignored and left to fester.

Another source of commonality in these families is the challenge of military life. These couples are very willing to talk about the difficulties of military life, but these are not seen as insurmountable. In fact, one source of common identity for the couple is their resolve to meet the demands that military service places on their family. This pulling in together is summed up by the wife of a Staff Sergeant who said: "Air Force life makes you mature. You don't live close enough to your family to plan on them, so you have to depend on each other."

Like many other military families, active survivor families have relatively weak friendship support networks. This makes them quite self contained but more likely than successful families to see needs for im-

provement. Many of these families are interested in enrichment programs and some of them have attended these programs in the past. To some degree, growth programs represent another test for their relationship as well as an opportunity to improve it.

Active survivor families like these are in real need of chaplain support. They are likely to respond well to pastoral guidance since many of them are either active in worship or have a background which supports religious involvement. Again, these families seem to need the personal touch of a chaplain since they are not likely to seek our support from the church. However, if the church indicates some interest in them, they may be very willing to respond to its ministry.

It is especially important for chaplains to encourage these families to seek balance in all areas of their lives. All too often, they are narrowly focused on a particular concern or issue in their lives. It is all too easy for them to let their marriage and/or parenthood roles suffer because of work or financial pressures that seem to be more immediate.

These families need encouragement from chaplains to spend time together as families promoting their relational development. They often verbalize that this is important but do not understand how to reorient their lives toward one another again. Chaplains might encourage them to participate in joint adult religious education programs in which they can participate as a couple and use this arena to explore their values. Their lives are beginning to drift apart and the church can be a connecting point for their relationship.

Passive Survivor Families

The families that we have labeled "passive survivors" are similar in their family life patterns to the "active survivors". But the differences in other areas of their life are significant. In fact, in nearly every area of their life, they could be described as "just getting by". Unfortunately, they do not appear to have any motivation for change. They seem to be very oriented toward taking one day at a time, with few goal-directed behaviors and practically no challenges to upset the routine that marks their personal or relational lives.

Passive survivor marriages are characterized by relatively high levels of marital satisfaction, but poor relational dynamics. Communication between husbands and wives and between parents and children tends to be minimal and the couples recognize this situation. They have a number of underlying areas of potential tension in their relationship but these rarely surface into overt conflict since their communication channels are so weak. Their children are considered to be important to them but they do not tend to involve themselves heavily in the lives of their children. In some ways, they seem to reflect a rather common adult pattern of passively watching life go by, never trying to get control of their lives, accepting the leadership of others and depending upon television to anesthetize their need for intimacy.

Military commitments are also marginal for these people. Instead of quality of life issues being important to them, they are very pragmatic and dependent upon the military for pay and other benefits. They look to the military service in a very paternalistic way, as an organization that is supposed to take care of them. They, in turn, reciprocate by being "good military people". Not surprisingly, many of the military members from the passive survivor families are only just making grade. Often, they are delayed somewhat compared to their peers.

Unlike the active survivors, these passive survivor families are less apt to be involved in chapel activities and programs. Likewise, their friendships are limited, especially friendships that involve their entire family. Most of these men and women do not invest themselves that heavily in others, even their own family members.

Chaplains are unlikely to find individuals from these families darkening their office or chapel doors very often. Unlike the active survivors, these passive survivors are waiting for life to come to them and this probably includes chaplains as well. This life pattern represents a significant proportion of the military community and it is important for chaplains to reach out to these people and make them aware of their spiritual and relational growth options. Their inactivity at chapel services is simply a larger reflection of their inability to seek positive adaptive experiences that will help them cope more effectively with the demands on their lives. A more personal touch offering them pastoral guidance and care is the only way these families can be reached.

Ministering to the many families of this life pattern is a real challenge. One way of accomplishing this, however, would be to equip active chapel members with the skills to touch these families and make them aware of their growth opportunities. One of these is parent education, perhaps the least threatening of the family enrichment opportunities that chaplains can provide. Parenthood is one of the challenges in life that they are often facing and chaplains should be able to demonstrate their understanding of marital, relational, and spiritual needs in this vital area of family relationships. Also, this entrée could allow other avenues of ministry to develop including religious education, worship, and marriage enrichment.

Vulnerable Families

The families we are calling vulnerable are basically disenchanted with their marriage and family life. They are hanging onto a thread of marital commitment but openly willing to recognize their unhappiness and the unhappiness of their marital partner. They say they want their marriage to work and hope they stay together, but thoughts of marital separation are privately held by one or both of them. These marriages are walking a fine line and nearly any significant crisis will push them over the edge toward dissolution.

Vulnerable families typically have weak relational skills. It is difficult to tell which caused which: whether the poor skills are the result of unhappiness with the marriage or whether unhappiness with the marriage is the result of poor relational skills. But whichever is the case, the marital disenchantment is unlikely to go away without their making some significant behavioral adjustments in the style of their relationships.

Unlike some of the previous couples that report little conflict but also little talking, these couples talk only in conflict. It is not that they like to argue, but by arguing they are able to release some of the frustrations that they feel with the relationship. Unfortunately, many of them do not know how to resolve their differences. Even their children are no longer sufficient to provide the connection in their marriage. They even admit displeasure over their children, perhaps as a way of preparing themselves for the possibilities of divorce.

Unlike some other couples who compensate for inadequacies in their relationship by heavy involvement in their work, these families become vulnerable in their military commitments as well. Their relational stresses are carried over to their jobs and the military also pays a price—poor job morale and weak commitments to the mission. This linkage between family and work morale is well known⁷ but these families are the best example of how depression in the family can result in poor job performance.

Unfortunately, most of these families are not involved in religious activities. One way that they cope with their relational depression is by turning inward and not involving themselves in activities or groups that are likely to raise guilt about their sense of personal or relational inadequacy. They say they want things to be better but they don't seem to know how to get help without embarrassing themselves and letting others know about their personal inadequacies.

Families like these could use immediate intervention by a chaplain skilled in pastoral care and marital relations. In a triage sense, these couples are salvageable, but only if their marriages are treated in short order. They are literally dying from lack of attention and an inability to cope any longer with the stresses of day to day family life. While all the other couples we have discussed thus far have developed some mechanism for coping with their relational and community pressures, these couples are no longer able to do so. Divorce is not inevitable, but it is likely.

These couples are usually unaware of how chaplains can assist them in resolving their differences. Chaplains also need to be aware of the fact that these couples often carry a good deal of guilt about the feelings they hold toward their spouse and toward themselves. These couples

⁷Orthner, D., and Pittman, J. "Linkages Between Work and Family Commitment," *Psychology in the Department of Defense*, Vol. 9.

rarely need crisis counseling. Instead they need careful pastoral counseling which takes into account their relational and faith needs.

Vulnerable couples are usually concerned about their children, so parent education programs can be an effective way to begin to renew their interest in common values. Child rearing is but a reflection of our values and this may be a safe way to begin the process of marital and family growth. These couples can also be encouraged to lean upon a support system in the chapel community. Often they have become socially isolated due to their relational distress. An open, accepting faith community can be a valuable resource that many of them are missing.

Uncommitted Families

The uncommitted families that we were able to interview were literally caught at the time that they were seriously considering marital separation and divorce. These couples were found to be hurting both personally and relationally. While all the other family life patterns that we discussed involved some commitment to continuing the marriage, the uncommitted families no longer hold those commitments. The relationship has sufficiently deteriorated that they no longer believe it is worth the pain.

These marriages are not entirely hopeless but the central issue is no longer conflict or lack of communication—it is commitment. Without commitment, it is practically impossible for these relationships to continue. Any intervention strategy at this point has to develop a renewed sense of commitment and relational desire, then begin to build new relational skills. Interestingly, most of the military members from uncommitted families actually demonstrate a sense of renewed commitment to their jobs and careers. Because of their emerging freedom from family strains the military provides a legitimate outlet for their creative energies and an escape from the uncomfortableness of home.

Some of the husbands and wives from uncommitted families are seeking personal or family counseling. Others are simply seeing an attorney or no one. Those who are seeking relief in counseling are just as likely to be doing so alone. This indicates that by the time couples reach the uncommitted point in a relationship, their basic concern is for themselves and the adjustments they individually must make. Because of the traditional stance of the church toward divorce, chaplains may not be sought out by these people in their time of distress and readjustment.

If chaplains are going to reach out to these families, they must be open to those in crisis. This means making families aware that a chaplain is not just skilled in speaking but also skilled in crisis intervention and relational enhancement. Not all chaplains have these skills, but it is important that those who do be given the opportunity to minister in this special way. Chaplains can also work with supervisors to help identify families who are in potential crisis. This will allow the chaplain to make a

face-to-face visit and invite the couple to spend some time discussing their concerns. Often these couples have no other confidant to whom they can turn and the chaplain can be their ready resource in time of need.

Uncommitted families with children often suffer the greatest strain. The children are unsure of what is happening to their parents, and to them. It is possible for chaplains to provide a basis of ongoing support during this turmoil in their lives. One Air Force officer in our study was particularly sensitive to the needs of his children and encouraged them to attend workshops and other religious programs. Not all parents are this aware of their children's support needs. But chaplains can help these parents and children understand that their responsibilities as parents do not change with the shifts in their marital commitments. Indeed, the children themselves may benefit from time spent in private with a chaplain to discuss their own feelings about faith and intimate relationships.

Conclusion

We have identified seven different family life patterns common in the Air Force. Each of these patterns has unique characteristics and a sense of inertia behind it that is likely to carry it for some time. With the exception of the uncommitted couples, each has adopted a set of coping mechanisms that permit them to adapt to the demands of military family life. Some of these couples are active in a coping style; others are passive. Some of these couples rely upon their own internal strengths; others lean more heavily on external support systems. Whatever the style, most of these couples are quite pleased with their relationships. They simply vary in what they expect from their marriage and family.

It is easy to place our own value judgments on these families and rank some of them better than others. This is natural. Fulfilled families offer many benefits to themselves and to others. Vulnerable families are less likely to feel good about their lives and their contributions on the job will suffer. Still, it is important for chaplains to recognize that any of these family patterns can change into another if some major event causes a change in their relational expectations. Many families begin marriage in the "fulfilled" style but change to another pattern over time. It is even possible for a passive survivor family to see opportunities for change and shift toward a more satisfying family life pattern.

Chaplains can be important catalysts in raising the expectations and quality of life of families in military communities. We suspect that many of the families we have examined are passively following in the footsteps of their parents or peers with little understanding of how they might reorient their relationship toward a pattern which could be more satisfactory.

Inadequacies in relationships and in faith can be linked to poor commitments to job and career as well. This completes the cycle and makes the chaplain an important intermediary in the development of faith, work, and relational commitments. Hopefully, the recognition of these family patterns by chaplains will help in the development of more wholistic ministries that take into account the varying needs of military people and families.

Integrating Family and Parish Ministry

Chaplain, Lieutenant Colonel, Gilbert W. Beeson, Jr.

The pastoral calling is frequently likened to a geometrical motif with horizontal and vertical lines, an intersection representing both divine and human linkages. Unless we proclaim the message of God, our ministry is shallow; unless we serve the people around us, our efforts are meaningless. Ministry necessarily includes this divine-human overlap, and activity that does not involve both elements is not adequate ministry.

On both counts *family* is an indispensable concern of ministry. The Biblical and theological roots of our various religious heritages insist that we nurture the families within our congregations. Members of the armed forces are getting married in record numbers—from a low one-third of Marines to a high two-thirds of Airmen (Department of Defense, 1983). The military community contains more “civilian” wives and children than people in uniform. Thus chaplains are obliged to design ministry that strengthens, enriches, and sustains the life of the military family.

Prelude to Family Ministry

Several recent manuals (Leonard, 1982; Matson & Tillmon, 1983; Sell, 1981; Task Force Committee on Family Life, 1982) have examined the Biblical underpinnings of family care. No exact formula for family life was uncovered, but the writers agreed that scripture presupposes a strong, healthy, and responsible family for people of faith. Commitment of husband and wife to the union, monogamy, wise parenting of children, and general good will are major family themes of the Bible.

The creation account (Genesis 1:26–31; 2:18–25) serves as a good starting point for a theology of family. Both God’s design and our human needs merge to form the institution of marriage and family. Such



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concerns as companionship, marital cooperation, loyalty, and relational integrity before God are raised in Genesis. Throughout the Old Testament the family is consistently pictured as a caring group. Everyone in the family—husband, wife, children, even grandparents—work together for the good of the whole unit. The Ten Commandments (Exodus 20:3–17) require respect and responsible behavior within the family. The Wisdom Literature (see, for example, Proverbs 31:10–31) challenges family members to serve one another. In symbol and allegory the husband-wife, parent-child relationships are honored; such family terms as “father,” “brother,” and “mother” carry connotations of loyalty, responsibility, and concern. Clearly the family unit is expected by Old and New Testament writers to underlie the social structure of the day, and the religious community is charged to honor and nurture the exalted place of the family.

There is considerable debate over some theological questions. Are Biblical teachings compatible with egalitarian ideals, or is an authoritarian structure scripturally imposed?¹ How are we to deal with modern-day divorce? Matson and Tillmon (1983) and the chaplain authors of *Toward a Ministry of Families* (Task Force, 1982) have reviewed these areas of difference with sensitivity. Frequently the writings of Paul (Ephesians 5:21–33, for instance) are interpreted in different ways by the scholars when such husband/wife matters as divorce and family structure are considered. The most difficult task lies with drawing out Biblical principles which are obliquely expressed in the context of first century culture, and meaningfully applying these principles to the complex social circumstances of twentieth-century culture. Given the difficulty of the task it is not surprising that chaplains draw quite different conclusions as they make their scriptural interpretations.

Major social science studies (Curran, 1983; Olson, McCubbin, Barnes, Larsen, Muxen, & Wilson, 1983; Stinnett, Sanders, & DeFrain, 1981) of healthy family life have uncovered a strong religious orientation on the part of ordinary families. While it is inaccurate to claim that religious values cause good family life, religion certainly appears to make a substantial contribution to the resources of those families who adapt well to the ongoing demands of daily living. Furthermore, clergy appear to be in a particularly strategic location within the community since persons with family problems turn to them more often and more quickly than to any other counselor or service provider—both in the civilian (Verof, Kulka, & Douvan, 1981) and military (Orthner & Bowen, 1983) sectors.

Most religious bodies have developed traditions and rituals that celebrate major life events. Birth, puberty, marriage, death—all are lifted above the ordinary by religious ceremonies. Infant baptisms and dedications, confirmations and bar mitzvahs, weddings and funerals highlight turning points in the life of a family. Jewish ceremonial meals

¹See Clark (1980) and Scanzoni (1979) for strongly opposing views.

solidify family unity during the holy days. Annual seasonal gatherings (often with religious overtones) during Christmas, Easter, Thanksgiving, birthdays, and the like serve a similar purpose for all faith groups. Here and there individual churches are experimenting with rituals that acknowledge the impact of divorce on the family. The expressions vary somewhat, but each chaplain's religious culture and heritage includes a set of family-enriching events.

All chaplains are charged with family care by their religious heritages, the underlying bodies of scriptural teachings to which they subscribe, and the liturgies and traditions of their churches and synagogues. The need for family care has been well demonstrated by people in their congregations and the military institutions that they serve. Furthermore, there exists a strong need for the conveyance of religious values and orientations toward family that secular service providers cannot give. As chaplains, we simply cannot escape the family dimensions of our calling. Unless the basic message and example that we provide includes family nurture our ministry will miss its mark, settle on dry ground, and die for want of adequate depth and nourishment.

Models of Family Ministry

Several models of family ministry have emerged in recent years. I group them into three categories—*pastoral counseling*, *family life education*, and *integrative family ministry*. The first two are specialist approaches, and the latter a generalist approach. Each model has strengths and weaknesses. Each has a unique contribution to make and none should be ignored within our military and civilian institutions. It is important that we structure family ministry with a clear picture of what each model has to offer, and that we choose the approach that best fits our specific situation in ministry.

Pastoral Counseling

Pastoral counseling refers to the process in which chaplain and client (who may be an individual, a couple, or a whole family unit) work through a troubling issue until balance and health are found in the life of the client. The counseling strategies open to the chaplain range from simple empathic listening to highly directive advice-giving, from open, rational discussions to explicit behavioral tasks assigned by the pastor. Most military chaplains are expected to function as counselors, but in reality there is wide variance in the levels of therapeutic training and skill possessed by chaplains. Some have only a smattering of knowledge, and others have acquired advanced degrees, internships, memberships in professional associations, and specialized experiences as pastoral counselors. Though marriage and family therapy is a specialty field, most educational programs in pastoral counseling include some preparation for family care.

Counseling helps people in trouble, and certainly ministry involves just such care. The distraught parent whose teenager seems rebellious and uncommunicative, the couple in constant battle at home, the wife who has a sick child and is trying to cope while her husband is away on temporary duty—cases like these face us regularly. Hospitals, units with high deployment and family separation rates, ports of entry and exit—anywhere that life is subject to high stress and sudden, frequent disruption can be expected to produce a large number of troubled people. The counseling model is quite appropriate in such circumstances.

On the other hand, the pastoral counseling model is often inefficient and reactive for pastor and client. Much effort is expended responding to stressful events that could have been planned for, solving problems that might have been prevented or contained if greater care had been taken in earlier stages of the process. The chaplain can spend most of his/her time helping a few people while many others go lacking. The model often encourages and perpetuates a series of crises, cycles of needless pain and trauma, and fails to provide the basic skills clients need to manage future difficulties. After joining this endless parade of counseling cases, many of us trained in pastoral counseling have concluded that there must be a better way.

Family Life Education

Family life education speaks to the deficiencies of the pastoral counseling model. Here training in the critical skills of marriage and family living are provided. The marriage and family enrichment movement² with such groups as the Association of Couples for Marriage Enrichment (ACME), Marriage Encounter, Family Cluster, family retreats and support groups, and the many church-sponsored marriage and family growth departments represent the educational model. Similarly, training programs in such areas as couple and family communications, decision-making and conflict-resolution, assertiveness training, parenting, and marriage preparation have been developed. Some programs are church produced and others have secular origins. Typically an instructor must first attend an approved "instructor training course" where he/she learns the underlying concepts, lesson plans, and general mechanics of the program. Then the sanctioned instructor may offer the course in the local community using course materials supplied by the originator of the program. Some chaplains have become extremely proficient in the area of family life education, having gained training in family dynamics and group processing, and have developed their own programs.

The great plus for family life education is the emphasis on prevention and efficiency. First, the focus is on the couple during a

²David Mace is its most eloquent spokesman. See his recent work (Mace, 1982) for an excellent summary of marriage enrichment theory and techniques.

nonstress period, and skills are taught that will help persons to cope more effectively with predictable life problems as they arise. What couple cannot benefit from learning to make better decisions, and to make them while maintaining couple harmony? What parent cannot benefit from rehearsing ways to talk over emotionally charged matters with a teenage son or daughter? What family cannot benefit from an experience of strong, affirming family interaction? Secondly, the educational model allows for the use of group process. Thus the chaplain can reach thirty persons during the time it takes to reach one or two with the counseling model. Furthermore, group dynamics allow members to identify with each other and to model successful problem-solving for one another.

There are also disadvantages with the educational model, however. Frequently much time and effort are poured into preparing a program for which there is meager response. It is difficult to attract people to "preventive" programs—most shrug off the need for it or delay participating until problems have escalated beyond the prevention level. Another disadvantage lies with the narrow focus of many educational programs. Instructors often lack the broad knowledge of family theory required for adapting materials, and the "instructor training" program sometimes teaches one to follow a rigid, step-by-step series of lesson plans. Many "canned" materials simply do not fit the complexity of real life—especially military life. When the net result of the educational experience is poor, both chaplain and students quickly lose heart and the credibility of the program diminishes within the chapel or military community for which it is intended.

Integrative Family Ministry

A third model, which I propose to call *integrative family ministry*, would draw from the first two but operate in a rather different way. This model relies on the traditional functions of the pastor as priest and preacher, teacher, administrator and general shepherd of the flock. The pastor is readily available to the troubled as in the counseling model, and there is emphasis on prevention as in the educational model.

The principal vehicles for family care are not specialist roles but the basic functions of the pastor—liturgy and preaching, religious education, parish fellowship and community life, parish leadership. The chaplain is not expected to be a specialist in family counseling, but is expected to be an informed generalist—to have a good working knowledge of family dynamics and an undogmatic, realistic appreciation for contemporary family life.

The emphasis of the model is on integration of family ministry perspectives and parish program design. For example, the pastor would prepare sermons which speak meaningfully to all family members and all types of families (working couples, single parents, dual military, divorced, as well as the traditional breadwinner-husband and homemaker-

wife). Worship services would be designed to include *everyone*—parents, singles, children, the entire family. Religious educational activities and parish social events would be geared toward whole families rather than age-segregated units. Family themes would be interwoven with other subject matter in the teaching and preaching content of the parish. The chaplain is the overseer, the person who scrutinizes the entire parish program and sensitizes parish leaders to the family dimensions of ministry.

Perhaps this model is limited by its simplicity, the ease with which a chaplain may say and think that he is integrating parish and family ministry while actually glossing over real family needs. Most chapels actually compete with the family, drawing them apart while telling them to stay together, aim programs toward the “nice, comfortable, solid” families of the community rather than toward all of the families—and yet the program planners believe that they are serving their families well. The integrative model also assumes some knowledge of family dynamics and family systems by chaplains. Quick, religious prescriptions and stereotyped ideas are set aside, and chaplains speak instead from a real appreciation of the circumstances in which people live. The integrative model allows the chaplain to exercise the pastoral role when ministering to families. He draws primarily from his understanding of scripture and theology and provides care through the worship and the structure of the church. Specialized knowledge regarding family life is secondary to the pastoral role—not the other way around. When this model is thoroughly embedded in the life of the church and chapel, a strong religious orientation will be communicated to families.

Strategies of Integrative Family Ministry

At this point my bias toward integrative family ministry as the preferred model is evident. Actually, we need all three—specialists in pastoral counseling and family life education who can augment the services of the typical chaplain, but the emphasis should be placed on the chaplain as generalist whose primary family ministry is built around a well planned, family-oriented chapel program.

Theology of Family

The first task of the pastor opting for an integrative approach is development of a *theology of family*. Since the emphasis of this model is an integration of family themes into the total religious message conveyed, the pastor must carefully develop his/her own theological understanding of the family. Such thorny issues as sexuality, male and female roles (submission versus equality), divorce, childrearing practices, working wives and mothers, alternative family forms (single parenting and step-parenting, for example) must be addressed from the perspective of scrip-

ture and church teachings. People daily struggle with these emotionally charged issues, and shallow, cliché answers will not do.

The task of theologizing family is compounded for military chaplains by the pluralistic environment in which we work. Our theological answers are likely to be different for fellow chaplains and parishoners whose religious heritages do not parallel our own. One chaplain may believe fervently in the egalitarian nature of marriage, pointing to scripture passages that stress mutual cooperation of persons, while another chaplain holds with equally strong conviction and scriptural support the belief that god assigns a separate, specific role to husband and wife. The sex, race, and cultural background of the chaplain may further shape his understanding of family. Thus it is important for a chaplain to work through not only a theology of family, but a means of expressing his views while working cooperative with others who may sincerely disagree.

Unfortunately there is no major work that reviews family teachings in scripture or develops a comprehensive theology of family. Given the controversial nature of many family-related topics and the rapidly changing structure of American family life, perhaps it is unrealistic to expect a definitive theological statement. The books and manuals previously cited provide a useful starting point. Life, personal family experiences, professional experiences, insights from devotional life, and our own study of scripture are probably the richest sources for constructing a theology of family. I have learned that relevant Biblical passages need not speak explicitly of the family; themes like love, justice, forgiveness, and the like, are often quite applicable to the family situation. Certainly the approach will vary, but theological understanding is a critical first step for the pastor who would provide integrative family ministry.

Program Design with Family Emphasis

Liturgy and Preaching. The experience of worship is central to ministry, and I believe that it is also the key to family ministry. One's views of the world and important life relationships, values and ethical beliefs, sense of purpose in life are communicated through preaching and liturgy. There is no more opportune moment within the religious community to do marital and family enrichment, to strengthen family bonds and skills, than during the worship service.

Integrative family ministry requires worship and liturgy designed to include the *entire* family, and *all* families, in the worshiping community. Children, in particular, should be involved. Several useful books (Ng & Thomas, 1981; Peery, 1982)) and periodicals³ provide stimulating

³Inexpensive periodicals regularly containing useful suggestions for involving children in worship include *Catechist* (Peter Li, Inc., 2451 E. Rive Ave., Dayton, Ohio 45439) and *Leadership 100* (465 Gundersen Dr., Carol Stream, Illinois 60187). *Let All the People* by Perry is available from The Outlook Book Service, 512 East Main St., Richmond, Virginia 23219.

ideas in this regard. All too often children are sorted into nurseries and “children’s church,” and worship is regarded as an adult matter. There are many useful ways to draw children and youth into the service—music, drama, simple object lessons and activities that complement the worship theme, and the like. One creative chaplain arranged for children to collect the offering each week in a delightful ritual that pleased both children and congregation. Another chaplain regularly featured single persons and families of various types (young marrieds, empty nest, divorced, single parent families, stepfamilies, “waiting wives,” etc.) as lay readers. Integrative family ministry designs liturgy that affirms everyone—young and old, parent and child, single and married, the entire community.

Preaching must be relevant to the actual family needs of the congregation. The sermon topic need not be specific to the area of family (too many “family sermons” would grow old quickly). But through illustration and application the chaplain should demonstrate a real grasp of current family life. It would be well if the chaplain inquired of each homily: How does this message help people in their various family roles—as parent, child, husband, wife, provider, home manager? It is crucial that the chaplain let go of the “vine covered cottage” mentality and think realistically about today’s families. Working mothers, inflation, family separations, changing ages and stages of everyone in the family—this is the stuff of real family living and our messages must be relevant in these contexts.

It is also important to find preaching styles that reach the varying family forms and age differentials in our congregations. Storytelling and illustrations from my personal family life (with permission from my family, of course) have been useful at this point. Often both the preschooler and the middle-aged adult will grasp and remember a lesson built around a quick, personal vignette that I could never have gotten across with a straightforward explanation.

Religious Education. Most of our religious education programs are miniature versions of the public school system. For one hour each week we send our people into classrooms with like age groups to be “taught” (usually a lecture with some room for discussion or class input) by a volunteer teacher. This approach has served us well in the past and should not be abandoned. An integrative approach to family ministry, however, would augment the religious school in structure, teaching style, and to some extent—content.

The development of religious faith is a lifelong process (Fowler, 1981).⁴ It involves learning from the whole living environment—church

⁴For a less technical explanation of faith development with many practical suggestions consult Fowler’s *Stages of Faith* audio cassette series available from National Catholic Reporter, PO Box 281, Kansas City, Missouri 64141.

and synagogue, home, work, school, friends, and peers. Religious educators⁵ tell us that we dare not depend entirely on the formal, didactic educational process to communicate the faith. With such theory in mind the integrative model of family ministry would design learning experiences that bring together family units and people of mixed ages, races, cultural backgrounds. A series of lessons might be planned that unites teens and elementary students, an adult class and a preschool class. Occasionally an option might involve an elective for whole families. The learning experience need not take place during the traditional religious school but might be offered at a separate time or in the format of a weekend retreat. While subject matter could focus on family and relational themes it could just as well deal with traditional materials. The very act of reaching across generational lines, of learning together as a family in a religiously structured situation, serves to bond the family and to demonstrate positive, family-enhancing behaviors.

There are many family-enriching educational strategies available. They vary from insuring that family dimensions are included in the ongoing, graded curricula of the religious school to providing skills-building courses in such areas as parenting and family communications. Denominational presses have produced excellent intergenerational materials that may be used in the religious school or for special events held outside the school.⁶ Music, audiovisuals, simple art work, games, and craft activities designed to generate insights into lesson content appeal to all ages and facilitate family interaction. Particularly helpful are learning centers⁷ which allow small groups and family units to engage in experiential learning at their own pace. Once the concept of building family wellness through the chapel religious education program is grasped, the methods for program development are endless.

The key to religious education within the model of integrative family ministry is not creative programs offered by the chaplain, but *effective teacher training*. Only when the staff of volunteer religious educators have understood and endorsed the concept of strengthening families, when they have been equipped with the necessary skills and resource materials, can a genuine family ministry spread throughout the congregation. The chaplain may appropriately offer an occasional dem-

⁵Sawin (1979) and Esterhoff (1980) have stressed the value of learning that takes place in the family environment and suggested ways to accelerate religious growth in that context.

⁶Two older but very good intergenerational resources have been prepared by Griggs (1966) and Nutting (1977).

⁷For assistance with learning centers and other teaching methods compatible with integrative family ministry contact Brethren House, 6301 56th Ave., North, St. Petersburg, Florida 33709 and National Teacher Education Program, 7214 East Granada Road, Scottsdale, Arizona 85257. Both organizations provide creative training and materials for religious teachers.

onstration class or retreat, but his/her greatest energy should be given to recruiting, developing, and affirming a cadre of educators who understand the importance of promoting family life while teaching the traditional religious curriculum.

Rites and Rituals. Major transition points in family life have been highlighted by the church and synagogue. Birth, puberty or coming of age, marriage, death—all are celebrated, solemnized through religious rites and rituals. The pastor is sought out for his/her services when these occasions occur, and there is usually a process of preparation for the associated ceremony. The pastor has the opportunity to interact with families in an especially intimate way during this important time in the family history. Unfortunately the busy chaplain all-too-often neglects this vital aspect of family ministry.

Marriage preparation, for example, represents the chance to help couples establish a stable home life during the critical early years of marriage. The vast majority of marriages in America are performed by clergy, and most churches require engaged persons to complete a marriage preparation program as a requisite for marriage. Numerous inventories, workbooks, discussion guides, counseling agendas, course outlines, and other aids exist for the pastor who would develop a useful program of marriage preparation. Yet large-scale studies of marriage preparation suggest that such efforts are uneven in quality and occur irregularly.⁸ I suspect that preparatory activities for other religious rites—baptisms, dedications of newborn, church memberships, first communion, bar mitzvahs, funerals—may suffer a similar fate.

The integrative model of family ministry elevates rites and rituals to the highest priority. The pastor seeks ways to affirm the family and strengthen its bonds during such events. A beautiful “how to” example was provided by John Killinger’s (1982) *A Sermon for Sarah*. Following the baptism of a young child with Down’s syndrome (and with the parents’ consent) the pastor poignantly described the joys and sorrows of family life with Sarah, a mentally handicapped child. He called upon the entire congregation to understand and support the family, to give and receive love from Sarah, and to reach out to all others symbolized by this family. Every chaplain has many opportunities to endorse family growth. Anniversaries, birthdays, recovery from illness, return from separations, visits from grandparents, seasonal celebrations, and similar events create the appropriate circumstance. The chaplain can respond in many ways. He/she may simply acknowledge the event with the family in a home visit or after a meeting at the chapel; he/she may include the family in some type of community support or celebration, perhaps even enroll them in a chapel program when the situation is appropriate. The integra-

⁸*Preparing for Marriage* (1983) is a national overview of Catholic marriage preparation, and *Marriage Preparation and Newly Married Programs* (1984) is a survey of marriage preparation in the Air Force.

tive pastor draws together the family, the occasion, and the religious community in a way that enhances the family life of all.

Fellowship and Social Life. Chaplains regularly neglect opportunities for family enhancement through their casual treatment of social events. Fellowship suppers and recreational activities are held with only the vaguest of purpose or structure. Much time, money, and effort are expended on social activities with relatively little return to the life of the chapel.

On the other hand I have participated in some great events which helped to build chapel solidarity and to bond together the families of the chapel. Simply grouping one or two families together after a dinner and playing a few active games can be a useful family experience. A puppet show, a family sing-along, a storytelling session, a craft activity can be fun and purposeful. If greater direction is desired one may devise simulation games, questionnaires, role plays that lead to positive family interaction or point toward stronger religious values. The integrative chaplain will scrutinize chapel social programs and events, designing them to promote stronger family life.

Devotional Life. Individual and group devotional activities permeate most chapel communities. Personal mediation, staff devotions, Bible study and prayer groups focus on a wide range of concerns. The integrative chaplain will share concerns about family life with those pursuing a devotional life. Special prayers for the divorced, parents, single parents, retiring persons, and the like may be sought. Biblical passages involving family themes might be selected for study. Books of devotional materials for families may be distributed. The aim is to include concern for family in the devotional life of the parish.

Chapel Leadership. As we observed with teachers in the religious school, the concerned chaplain can do little unless he/she can energize leadership toward family ministry. Ideas, enthusiasm, skills must be shared with the educators, youth directors, ushers, musicians, women's group leaders. If the model of integrative family ministry is to succeed, the parish council must understand and endorse the concept. A new design for family ministry may be required,⁹ or the existing chapel program can be scanned for relevance. It is useful to go through the chapel schedule and ask of each programmed activity questions like the following: Does this activity benefit people in their day-to-day family living? How could we improve this activity for the sake of the families in our chapel?

In the military we work with institutional leaders and reach beyond the confines of our chapels to the base or post that we serve. If the integrative model is to work we must sell commanders, enlisted persons in leadership positions, and the military people-serving agencies on the validity of the concept. It is important for them to understand and en-

⁹*Planning Family Ministry* (Leonard, 1982) and *Toward a Ministry of Families* (Task Force, 1982) outline succinct, step-by-step processes for family ministry.

dorse the idea that chaplains are generalists and not specialists when it comes to family care, that our strongest offering to military families is parish support and pastoral care, and that our greatest gifts as chaplains are the religious heritages that we represent. Only when military leaders understand the process can we go about building a strong family life program fully integrated into the structure of our parish. Otherwise we will be flooded with a steady stream of inappropriate referrals; our chapels will be filled with people expecting services we cannot provide; and the real purpose of our ministry—nurturing the people of God as individuals and as families—will be weakened.

A Parting Shot

If I have offended those chaplains who have invested heavily in specialized services to families, let me add that those skills and contributions are sorely needed. The chaplaincy cannot operate without well trained pastoral counselors and family life educators. We need such expertise for referrals, for consultation, for program planning. I am speaking primarily to the chaplaincy at large, however, and here I believe the emphasis must be on the generalist approach. Most chaplains can do far more for families by developing a sensitivity to family matters and insuring that family concerns are addressed through the design of the traditional chapel program.

I have not surveyed the list of courses, groups, and training opportunities usually labeled the “family program” of the chapel. That task is left for another time. Rather, I have suggested that *every chaplain* must be a *family chaplain*, and every act of ministry is family ministry. We cannot relegate family care to the specialists, to those who “like to do family things.” if we are called to serve God, then we are called to the fullness of God’s ministry. We must serve people where they are in their lives, in their homes, and in their ever-changing family relationships.

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Myth-Information About Incest

CH (MAJ) Richard Stenbakken

The word incest evokes feelings of revulsion and confusion. These reactions and other factors keep incest a taboo topic around which cluster dim half-truths, myths and an array of facts.

Before you read the rest of the article, take this test. Mark each statement true or false:

1. Incest is only when there is actual intercourse.
2. Incest isn't that big a problem.
3. Incest is to meet the erotic needs of a pervert.
4. Incest doesn't happen in religiously oriented homes.
5. Incest is only seen in lower socio-economic groups.
6. Incest isn't likely to be a topic a chaplain or religious educator would have to deal with.
7. Incest isn't something a chaplain or religious educator can do anything about.

If you marked all of the statements false you are either widely read, very clever (having deduced from the title where the article is headed) or test wise. Each statement is a myth. However, the real test is to understand something about incest and its impact on people—many of whom may be your parishioners and their families. Chaplains and religious educators need knowledge of current research on incest, or the myths can keep them from productively and accurately dealing with a serious and growing blight in society.

Myth #1: Incest is only when there is actual intercourse.

Incest has many levels. Intercourse is only one of them.

Incest is any sexual activity—intimate physical contact that is sexually arousing—between nonmarried members of a family.¹

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¹Blair and Rita Justice, *The Broken Taboo; Sex in the Family* (New York: Human Sciences Press, 1979), p. 25.

It can be "any sexual activity or experience imposed on a child which results in emotional, physical or sexual trauma."²

The particularly damaging aspect of incest is that it is a betrayal of the trusting innocence of a child by someone in whom the child puts faith and trust.

If that special trust that exists between a child and a parent figure or sibling is violated by a sexual act, that act becomes incestuous.³

Since incest is defined as "any overtly sexual contact between people who are either closely related or perceive themselves to be closely related,"⁴ it could be intercourse, fondling, oral-genital contact or any of a variety of erotic activities. One researcher goes even further:

The father who stations himself outside the window of his daughter's bedroom to watch her dress and undress is raping his child's mind as surely as the father who violently and forcibly rapes his child's body.⁵

Usually, genital intercourse is not involved. When it is present, it's an outgrowth of a developing history of "sex play" between the adult and the child.⁶ "... Like a courtship, incest is a gradual affair. The child comes to trust and feel rapport with the adult."⁷ It is the betrayal of that trust through sexual contact that constitutes incest.

In Katherine Brady's biographical account, *Father's Days*, the incest started when she was nearly nine years old. During a sudden summer storm, she woke up scared in the middle of the night. Mom was working and dad allowed her to quiet her fears by climbing into bed with him. The gentle, soothing, non-sexual touching began. It progressed over several years to more explicitly sexual activity and intercourse. She, like many others, did not engage in coitus until she began to reach puberty. Studies show that most incest begins at about age 7 or 8 and is re-

²Sandra Butler, *Conspiracy of Silence: The Trauma of Incest* (San Francisco: New Glide Publications, 1978), p. 5.

³Susan Forward and Craig Buck, *Betrayal of Innocence: Incest and its Devastation* (New York: Penguin Books, 1978), p. 4.

⁴Ibid., p. 3.

⁵Butler, *Ibid.*

⁶Ibid., p. 32.

⁷Annette Kornblum, "Incest," *The Times Magazine*, September 5, 1983, p. 40.

ported at puberty.⁸ Incest that begins in or continues into puberty usually culminates in intercourse. Incest that occurs prior to puberty usually does not include intercourse.

Usually, incest does *not* involve violence or force.⁹ The pattern is most often a subtle escalation of physical contact which preys on the child's developing sexuality.

The use of physical force is rarely necessary to engage a child in sexual activity because of the child's trusting, dependent relationship with the perpetrator.¹⁰

The fact that there is no force, no intercourse immediately—or ever—serves to increase the child's dilemma. Says Katherine Brady,

He could have forced me anytime to do anything he wished.
That he never did increased my confusion. His consideration
of my wishes made his behavior seem loving.¹¹

The violence done to soul and mind precedes and pervades beyond physical penetration. The mind and conscience are invaded, shocked, abused and raped to leave invisible but lasting scars.

Myth #2: Incest isn't that big a problem.

It is a big problem. Just how big is hard to determine because there are presently no accurate national statistics on the actual incidence of child sexual abuse.

Estimates are that from 200,000 to 500,000 girls under 14 are incest victims per year.¹² Accurate statistics are nearly impossible to find because of the high number of unreported cases. Incest is, after all, a family "secret." To report it is to risk bringing devastation on the whole family. Some researchers say that incest can be found in up to 40% of all families with daughters.¹³ Boys are incest victims too, but seventy-five percent of all reported incest cases involve fathers and daughters.¹⁴ Be-

⁸Forward, p. 20 and Wayne Holder (ed.), *Sexual Abuse of Children* (Englewood, Colorado: The American Humane Association, 1980), p. 22. and "An Epidemic of Incest," *Newsweek*, November 30, 1981, p. 68.

⁹U.S. Department of Health and Human Services, *Childhood Sexual Abuse: Incest, Assault and Sexual Exploitation* (Washington: Government Printing Office, 1981), p. 4.

¹⁰Ibid.

¹¹Katherine Brady, *Father's Days* (New York: Dell Publishing Co., 1979), p. 67.

¹²U.S. Department of HHS, p. 2.

¹³Forward, p. 55.

¹⁴Ibid.

cause of this high incidence, most of this article will assume the father as the incestuous parent although the same dynamics would apply to an incestuous mother.

As shocking as these figures are, they are increasing "... from one in a million in 1940 to one in 100 in 1950 to one in 20 in 1970."¹⁵ A recent study of 930 women in San Francisco found

while one out of approximately every 40 women who had a biological father as a principal figure in her childhood years was sexually abused by him, approximately one out of every six women who had a stepfather as a principal figure in her childhood years was sexually abused.¹⁶

Sexual maltreatment is higher among step-adoptive-foster parents.¹⁷

After examining reports from child protective agencies and police departments, one team of researchers has concluded that "children are at high sexual risk in their own homes than on the streets."¹⁸

Myth #3: Incest is to meet the erotic needs of a pervert.

That the perpetrator of incest has deep problems is beyond doubt. Surprisingly, however, sex is usually not the motive for incestuous activity. While some fathers are tyrants, treating their daughters as property to meet their every need, the largest group of incestuous fathers are men with low self worth who keenly feel the pressures of the outside world and react with fear and waves of nauseating insecurity to the demands of daily living. He fears the harsh reality of the world and

turns inside the family to get his ... needs met and closes the door behind. The more stressful a person finds the world, the more likely he ... will turn inside the family. ... The basic issue in incest is not sex but the need for closeness, nurturing and stimulation.¹⁹

The needs are not as much erotic as neurotic.

The trap sets itself. A father with unmet needs for security and warmth can scarcely give his family the emotional stability they need. His pattern of living is a model for the daughter who can easily develop her own needs for belonging, acceptance and love. Father

¹⁵Justice and Justice, p. 17.

¹⁶Article in *Marriage and Divorce Today*, October 17, 1983, p. 1.

¹⁷The American Humane Association, *Annual Report, 1981: Highlights of Official Child Neglect and Abuse Reporting* (Denver: The American Humane Association, 1983), p. 13.

¹⁸Justice and Justice p. 14.

¹⁹Ibid., p. 29.

does not know how to be close and affectionate in a nonsexual sense or how to meet his needs to belong and have a warm relationship in a nonphysical way. . . . He turns to sex with his own daughter in an attempt to meet these needs.²⁰

The daughter, having the same desire to be loved and accepted, is primed for incest by the very surroundings in which she lives. Add to that the awakening sexual curiosity of the normal developmental process, and the stage is set. Katherine Brady says she became entangled in the web of incest "by two things: my sexual curiosity and my overwhelming need for love, attention, approval."²¹ So, just like the father, the daughter has found a way to meet her needs.

Where is mother in all of this? Often she is physically not there (perhaps working, going to school, being involved in chapel/church and community activities or ill). She may not be available emotionally (tired, depressed, preoccupied). Mother's lack of involvement in the family propels the daughter into a situation where the daughter assumes many of the female adult roles.²² The daughter begins to care for younger siblings, takes charge of the house, does the laundry, fixes meals and can ultimately become a surrogate wife and sexual partner. Mother thus becomes a silent partner to the incest. According to some literature, the real abuser in an incestuous family is the mother.²³

. . . unable to maintain any sort of nurturing, affectionate relationship with either her husband or her daughter. This emotional abandonment of the family often causes the husband and the daughter to seek emotional refuge with each other.²⁴

These clues are signals that the family needs help from competent professionals. There are ways to meet needs and to learn life coping skills which can preclude incest. Family pressures are no license for licentiousness.

Troubled family dynamics predate the onset of incest. Incest becomes one dimension of a multi-problem, seriously disturbed family.²⁵

Incest generally develops in a troubled family. Rather than causing a breakdown in the family most incest is the result of such breakdowns.²⁶

²⁰Ibid., p. 63.

²¹Brady, p. 67.

²²Justice and Justice, pp. 168-169.

²³Christine Dietz and John Craft, "Family Dynamics of Incest: A New Perspective," *Social Casework*, LXI (December, 1980), 603.

²⁴Forward, p. 45.

²⁵Hodler, pp. 52, 30, 80, and Forward, p. 41.

²⁶Forward, p. 4.

Notable in the multi-problem family are the following: family discord, a mental health problem, a broken family, alcohol dependency, spouse abuse, a feeling of social isolation, and insufficient income.²⁷ Not all of these will be seen in every incestuous family, but they can be indicators of a family deeply in trouble, and deeply troubled families are ripe for incest.

In a perverse sort of way, incest is an attempt to solve the needs and problems of a troubled family system. There are, of course, better ways to solve the problems. That is where education and professional counseling can help.

Myth #4: Incest doesn't happen in religiously oriented homes.

Unfortunately, religiosity can actually feed into an incest situation.

Ironically, many aggressors are regular churchgoers. Their religious beliefs frequently contribute to their incestuous motivation by preventing them from going outside their marriage to meet unfulfilled needs.²⁸

Religious people have relationship and emotional needs for love, belonging, closeness and acceptance, as do non-religious people. Sexual fulfillment within the family through incest, even though highly guilt producing, can be rationalized as more acceptable than an extramarital affair. "Secrecy can be maintained, appearances can be kept up; no one will know," becomes the twisted pattern of thought.

The Old Testament, written for a religiously oriented people, gives explicit injunctions against incest. Deuteronomy 22:13–21 mandates that a girl remain a virgin while in her father's house. Nearly the entire 18th chapter of Leviticus is devoted to delineating unacceptable sexual contacts between family members. Forbidden are sex between son/mother (v. 7), son/stepmother (v. 8), brother/sister (v. 9), grandfather/granddaughter (v. 10). Intercourse is also forbidden with one's stepsister (v. 11), aunt by blood or marriage (v. 12–14), daughter-in-law (v. 15), sister-in-law (v. 16), mother and her daughter, or grandchildren by marriage (v. 17).

Although father/daughter incest is not explicitly listed among the forbidden practices it is clearly included in the injunction of Leviticus 18:6: "No one is to approach any close relative to have sexual relations." (NIV). Not only do these guidelines apply to the religious, but they also extend to the "native-born and the aliens living among you ..." (v. 26). Further, (v. 29), "everyone who does any of these detesta-

²⁷Holder, p. 26.

²⁸Ibid., p. 42.

ble things—such persons must be cut off from their people.”

Other Biblical illustrations dealing with incest and its problems include:

- Lot and his two daughters. Genesis 19:30–38
- Reuben and his step-mother Bilhah. Genesis 35:22. As a result of his incest Reuben was disallowed the patriarchal blessing and was predicted to have turmoil. Genesis 49:3, 4
- Judah and Tamar, his daughter-in-law. Genesis 38:18
- Tamar and Amnon, half brother and sister, children of David.

II Samuel 13

- Absalom and David’s concubines. II Samuel 16:21
- Herod and Herodias’s affair brought John the Baptist’s condemnation. Mark 16:17

• A Corinthian church member and his step-mother horrify Paul. I Corinthians 5:1 Paul remands the man to Satan. (v. 5)

Given the surprisingly frank and numerous references to and injunctions against incest in scripture, it is clear that religious people can, indeed, have problems which lead to incest. Clearly, where there is a need there is information. Pious people have problems too. In fact, they may have deeper problems with the guilt that accompanies incest than a non-churched person. While incest is never acceptable in any circumstance, it can be highly devastating in a religious family.

Myth #5: Incest is only seen in lower socio-economic groups.

Like myth number 4, this one is based on a misunderstanding of the dynamics of incest. Because troubled families are more susceptible to incest, it is no surprise that one study revealed “. . . 49 percent of incestuous fathers were either unemployed or employed in unskilled occupations.”²⁹

Low income families do tend to show up in the statistics more because “. . . sexual abuse is often recognized almost incidentally while investigating a report of child neglect or abuse.”³⁰ Low income families have more frequent contact with social work agencies and are thereby more vulnerable to discovery than higher income families.

Based on 93,249 case studies of reported child abuse and neglect as compiled by the American Humane Association, some interesting profiles can be extracted. According to their statistics, the abusing father is between 30 and 44 in 72–76% of the cases; in a legal marriage, 76%; is the natural father, 83%; has finished some or all of high school, 69%; is a blue collar skilled/unskilled worker, 67%; receives about 50% of the median income.³¹ Incest is not just a phenomenon of the poor and back-

²⁹Ibid., p. 24.

³⁰Ibid., p. 4.

³¹Ibid., pp. 5–7.

ward, it "is just as prevalent in urban areas and among middle and upper-class families."³² Incest involves all levels of people.

from every economic, cultural, racial, educational, religious and geographical background. They are doctors, policemen, prostitutes, secretaries, artists and merchants.³³

Incest is linked more to internal emotional status than to socioeconomic levels.

Some common threads do appear regularly as danger signals. While not all families with these problems have incest going on, father/daughter incestuous families tend to have: 1) the daughter in many respects taking over the role of the mother; 2) sexual incompatibility of the parents; 3) unwillingness of the father to seek sex outside the family; 4) family fears of abandonment and family disintegration; 5) unconscious sanction by the mother; 6) a rigid, authoritarian father; 7) social isolation; 8) alcohol.³⁴

Put bluntly, incest can occur in any family, but it is seen most often in families under stress who have multiple problems.

Myth #6: Incest isn't likely to be a topic a chaplain or religious educator would have to deal with.

Since incestuous families run the gamut of people it is not only likely, but predictable, that chapel staff will have to deal with incest victims. We do meet people in educational environments, and 15.3% of initial incest reports came to authorities from school settings: from a teacher, 2.6%; the school nurse 1.8%; or other school persons 11.9%. In contrast, 14.4% came from law enforcement personnel.³⁵

Incest is like the proverbial hide-and-seek call, "ready or not here it comes!" The point is, of course, to be as ready as possible when the situation of incest bursts on the scene.

There are some definite things to do and not do:

- Don't panic. Your panic can cause further upset to an already trauma ridden situation.

- Do react as calmly as possible. Think, "If it were news of a death in the family what would I do? I'd listen, support, be a solid adult friend." The same things apply to the death of innocence through incest.

- Do believe the child. "... incest delusions and hoaxes are probably quite rare," notes one source, then continues by saying that

³²"Private Violence," *Time*, September 5, 1983, p. 22.

³³Forward, p. 2.

³⁴U.S. Department of HHS, p. 34.

³⁵Holder, p. 21.

tonly "a small percentage of incest accusations are false."³⁶

In fact, "... cases of children fabricating accusations of incest are rare."³⁷ Youngsters and teens who are involved with incest want to tell trusted adults and will go to extremes to evoke interest so someone will ask them. One study revealed that 56% of the incest victims.

... engaged in self-injurious behavior as youngsters, ranging in type from cutting and slashing, bruising, scratching and burning to deliberate attempts to break bones and ... self-poisoning.³⁸

● Do look for signals from the child that a problem exists. Clues include self-hatred, low self-esteem, injurious self mutilation. Depression and trance-like states combine with fear, anger, guilt and betrayal to send signals of a troubled existence.³⁹ Other signs to be noticed would include "dramatic change in behavior, outbursts of anger or tears, inability to eat or sleep."⁴⁰ An over possessive father of a withdrawn daughter who is depressed and has high guilt and low self esteem who acts overtly seductive can indicate incest.⁴¹ In younger children clues could include:

- Stomachache
- Painful discharge of urine.
- Bedwetting
- Hyperactivity
- Altered sleep patterns
- Fears or phobias
- Overly compulsive behavior
- Learning problems
- Compulsive masturbation
- Precocious sex play
- Excessive curiosity about sex
- Separation anxiety
- Seductiveness
- Alcoholism in the family
- History of violence in the family
- Vocabulary or drawings that show more sexual knowledge than

³⁶Ibid., p. 43.

³⁷Kornblum, p. 40.

³⁸Mary DeYoung, "Self-Injurious Behavior in Incest Victims: A Research Note," *Child Welfare*, LXI (November/December, 1982), 579.

³⁹Ibid., pp. 481-582.

⁴⁰Kornblum, p. 41.

⁴¹Justice and Justice, p. 165.

is appropriate for the age and cultural group of the child.⁴²

- Don't back off when these symptoms appear. If you suspect incest, one way to approach the child would be to say, "You know, a lot of people with your symptoms have had sexual experiences they feel guilty about; has anything like that ever happened to you?"⁴³ This type of opener does several things commitantly: 1) it allows the child to know "a lot of people" have had problems. Many feel like they are the only ones this happens to—they are odd, bad, evil; 2) it does not blame, threaten or judge.

- Do report the situation to the appropriate authorities. Every state in the U.S. mandates that Child Protective Services (CPS) or other agencies be notified of all incest cases. Failure to do so is illegal. Worse than that, failure to report incest is to tacitly condone it.

- Don't try to do intervention or therapy with incest cases unless you have specific training in this specific area. Reporting and referral to the correct authorities will begin a therapy process for the family members. Specialists will work with the family, and the chaplain or R.E. leader can remain a supportive friend.

Myth #7: Incest isn't something a chaplain or religious educator can do anything about.

We all have to do something to stem the rising tide of incest. We are much more than reporting agents. Because of the regular contact religious ministry team members have with children and young adults, there is an ongoing opportunity to help them escape from or avoid an incestuous situation.

What can be done? As a beginning, we can provide opportunity to discuss sexuality and sexual touching. Information can be geared to meet the appropriate age levels. Teaching materials, films, tapes and books are abundant if a few sources are tapped. The Kempe Center in Denver (See the resources listed at the end of this article) publishes an annotated book list on child neglect, incest and family violence. The Center also has an annotated list of 100 different films, filmstrips, video cassettes and slides which are available for rent from their lending library.

The SIECUS quarterly report has updates on usable materials which are new in the field of sexuality and education. Sunburst Communications has numerous sound filmstrips which can be purchased or in many metropolitan areas borrowed from either the local library, state Department of Health, or Department to Education.

Materials *are* available. Cultivate your own local sources and develop enough courage to raise the issues in chapel and religious educa-

⁴²Ibid., p. 166.

⁴³Forward, p. 165.

tion settings. A Self-Protection Program for children, including a thirty-one page curriculum guide, has been developed by the Girls Clubs of Omaha. It has sections on appropriate and inappropriate touching, how to say no and safety consciousness in dangerous situations.

There is a 28 page coloring book, *Red Flag—Green Flag People* designed for elementary age students, which teaches children how to react in potentially abusive situations. It shows the difference between good touching (green flag) and sexually exploitive touching (red flag) and what to do about red flag touching.

Another very helpful item to use with young children is *Something Happened to Me*, by Phyllis F. Sweet. Its story book format helps provide clear information on feelings and how to get help while reducing the fear and guilt of a young incest victim.

For high school or college age students, Brady's *Father's Days* could provide the basis for much discussion. It uses explicit language and does not portray exemplary behavior, but it does present one of the clearest descriptions of incestuous family dynamics available. These materials could form the basis for a parents group discussion or become part of a class on parenting such as STEP or PET.

Two national organizations are now operating in most states: Parents Anonymous works as a parent self-help agency and Parents United runs groups for all members of an incestuous family. Check your local CPS office for current phone numbers and resource persons from these organizations.

Chaplains and religious educators could learn much from *Father's Days*, *The Broken Taboo* and *Betrayal of Innocence*. These three paperback books shed light on a long hidden problem, and in their own way, challenge the complacency, silence and myths that surround incest. Together, they say what incest victims desperately need to hear: "... You are not alone and you are not to blame."⁴⁴

Christianity and Christian education are twin proclaimers of restoration and redemption. We have too long closed our eyes and minds to incest and its consequences because of the discomfort dealing with it brings. Parents, parish councils, commanders or chapel volunteers might be upset if they see a lesson plan calling for a block of instructions discussion incest. The decision to deal with it may well cause trauma. But that trauma must be balanced against the terror, shame, guilt and damage raging in the minds and bodies of hundreds of thousands of children and youth.

Chaplains and religious educators can make a difference. We *must* make a difference.

⁴⁴Brady, p. 253.

Resources for Chaplains and Religious Educators

C. Henry Kempe National Center for the Prevention and Treatment of Child Abuse and Neglect, 1205 Oneida Street, Denver, Colorado 80220, (303) 321-3963. The Audio Visual Catalog is \$1.00.

SIECUS (Sex Information and Education Council of the U.S.) 80 Fifth Avenue, Suite 801-2, New York, New York 10011.

Sunburst Communications, 39 Washington Avenue, Pleasantville, New York 10570, (800) 431-1934.

Cat and Mouse: A Self-Protection Program for Children is available from: Girls Clubs of Omaha, 3706 Lake Street, Omaha, Nebraska 68111. \$6.50 each.

Red-Flag—Green Flag People is available from: Rape and Crisis Center of Fargo-Moorhead, P.O. Box 1655, Fargo, North Dakota 58107. \$4.00 each.

Something Happened to Me is available from: Mother Courage Press, 224 State Street, Racine, Wisconsin 54303. \$4.00 each.

Parents Anonymous will usually have a listing in the local phone book. The national headquarters is: 22330 Hawthorne Blvd., Suite 2208, Torrance, California 90505, (800) 421-0353 or (213) 371-3501.

Parents United will normally have listings in the phone book or with the local Children's Protective Services (CPS) office. The National headquarters is: P.O. Box 9522, San Jose, California 95108, (408) 280-5055.

The Single Parent Connection

Chaplain, Captain, John N. Kondratick

The single parent family is not a new phenomenon. It has existed throughout history and probably has been exposed to greater stress than most two parent families. It can require both small and big decisions twenty-four hours a day. There are few people to whom the single parent can turn for emotional support, encouragement, advice, and praise. Isolation from the normal community life, to some degree, is the fate of the parent without a partner. Nevertheless, the single parent head of the family is usually conscientious in trying to bring children to a healthy maturity.

The Air Force reports more than 8,141 single parent members in it's community. These single parents make up approximately 1.4% of the total force.¹ It is important to ask: "How are single parents connected to the military community?"

Recognizing the Need

The need for a single parent ministry was first noticed in a chapel survey at Patrick AFB, Florida. Single parents indicated a desire for spiritual, educational, and social activities. The Installation Staff Chaplain talked informally with several single parents and his conversations reinforced the survey findings—a single parent ministry was required.

The chapel staff put together a publicity campaign to launch the new program. Articles advertising the Chapel Single Parent Program were placed in chapel bulletins, the base paper, and the daily bulletin.

¹Single parent statistics were provided by the USAF Manpower and Personnel Center, Randolph AFB, Texas, as of 31 December 1983.



Chaplain (Captain) John N. Kondratick, USAF, is an Eastern Orthodox priest. He organized and coordinated the Patrick AFB Single Parent Program from September 1980 until June 1983. He is presently stationed at Sheppard AFB, Texas.

First Sergeants and unit Commanders were briefed. A roster of single parents was obtained from the Central Base Personnel Office and single parents were notified. Active duty military and civilian DOD employees were included.

Getting Organized

The first single parent meeting was held in the Chapel Annex. The first meeting was *specifically programmed* for off duty hours. The idea was to leave enough time for single parents to get home, meet their children, prepare dinner, relax for awhile, and then get to the meeting. The Catholic and Protestant Chaplain Funds supported the program financially. Day care facilities were reserved so that single parents dropped their children off prior to arriving at the Chapel Annex.

The first meeting was an "ice breaking" gathering. Everyone sat around a large table and was able to see and hear each individual present. As the chaplain advisor, I introduced myself and stated the interest and concerns of the chapel community. I emphasized, however, that the goals and direction of the group would come from the group itself. Participants were asked to introduce themselves and to share what they desired from a single parent group. A roster of names, addresses, duty phones, office symbols, and individual interests was collected. This pyramid address roster became a very important tool that permitted quick dissemination of information. It also indicated birth dates and supplied a system for weekly calls to all members—an important dimension of our support program.

There were two basic groups of single parents: (1) military/DOD personnel who were divorced or pending divorce, and (2) family members/DOD personnel pending divorce. A basic need for both groups was the ability to speak to other single parents and to gain insight into coping with the problems of single parenting. Being "understood" was desired in their daily living rather than receiving pity from family, friends, or supervisors. Single parents wanted solutions to the dilemmas they faced. As parents they continued to do *all* the housework, meal preparation, and sending the kids off to school. In addition, they had to take care of special, unplanned needs that arose during the day—like getting their children to the hospital or meeting with teachers. Single parents expressed the need to develop confidence in themselves, in their families, friends, and finally, in fellow single parents. There was a noticeable difficulty in achieving this latter goal—especially outside the military setting. Local civilian single parent clubs did not seem to work for these military oriented parents. They felt more at home with others who shared their military experiences, spoke the same language, and understood the special problems of single parenting in the context of service life.

Fundamental Principles

There were five fundamental principles that became the keystones of this group:

- No preconceived assumptions were held by the chapel community.
- Confidentiality was honored within the single parents group.
- The program would not function as a dating service.
- Appropriate speakers and educational materials were utilized.
- Commitment was fostered among members through home gatherings.

The responsibility for organizing meetings was shared. Each individual took turns hosting and coordinating pot luck dinners. These home events became extended family gatherings with children present. A natural format developed: forty-five minutes for introducing new members, sharing, and discussion.

The pot luck was followed by family conversation—adults and children. It was important to include the children for many of them needed to share their concerns and feelings. They asked about security. “What will happen to me if my parent remarries? Will I be left alone?” About blame: “Was this divorce my fault?” About love: “Will I be permitted to love both mom and dad?” These questions raised by the children added to their reality and sensitivity of the group and made the learning relevant to their daily living.

When members in the group found it difficult to attend an event, another day was selected. This flexibility preserved the extended family environment. Big Brothers and Sisters developed within the group. Single parents included the children of others in volleyball games and beach picnics. Opportunities were created for children to have a “role model of the opposite sex”. Males asked females of the group to assist in explaining female growth to their teenaged daughters. Females asked males to share in ball games, camping trips, and hikes with their male children. The results of gatherings increased communication between individuals which strengthened the connectiveness among family units.

Military wives awaiting divorce experienced a special set of problems. The military had provided them with a lifestyle and identity. They had grown accustomed to the built-in family supports of the military system. They knew that they would soon be required to leave base housing, to give up military services and privileges. They were forced to make for themselves decisions that had previously been made for them by the military. These wives shared feelings of insecurity—where to relocate, lack of job skills, uncertainty about themselves and their futures.

Group Activities

The Single Parent Group became an integral part of the chapel and base community. They sponsored a wide variety of fun activities—pot luck

dinners, pizza making parties, beach parties, roller skating, camping, an "Old Fashioned Christmas Gathering". Other projects were aimed at community service—fire department open house, Volksmarch events, Boy Scout and Brownie activities, even a Chapel Christmas Basket Program. Educational and growth activities were held for themselves, their families, and others. Workshop topics included single parents, teenagers, and alcohol. They were active in chapel programs and luncheons. One funfilled event was a cruise from Cape Canaveral—truly a chapel "love boat" where single parents shared their lives and ministered to one another.

The holiday season was a particularly stressful time of the year for single parents. It brought back very powerful memories of what might have been. Our first Christmas gathering was a good example. The majority of the participants were spending their first Christmas in this "transient state" called single parenthood. Everyone brought a present and placed it under the Christmas Tree. Santa arrived and distributed each gift to a child, and Christmas Dinner followed. The group became an extended family as they moved into a lengthy carol sing.

During the carol singing I noticed many things happening. One single parent began to cry softly. A second picked up the child of a friend and walked around in a circle. Four other single parents turned away and sat down. The caroling quietened, then went off key. The only sound filling the Chapel Annex was the piano whispering "Joy to the World"

As we later tried to understand what had happened, a few single parents said they had experienced the presence of "shadow partners". They felt as if their ex-spouses were next to them. A feeling of wanting to belong, and knowing the reality of being alone, had gripped them.

Chaplain's Role

The role of the chaplain in a single parent group is simply one of being human. The single parent is addressing many different situations at the same time. Legal problems, custody/child support, property division, diminishing feelings of self worth. Given time and a safe environment, group interactions can clarify and point in positive directions. For many, church membership and participation can cause apprehensions, frustrations, and pain. Being there to direct, explain, and guide individuals provides a statement of ministry. Hopefully, presence of the chaplain makes the reconciliation process possible. Likewise, it calls for the strongest possible qualities of pastoral ministry. The chaplain must relate closely to parent and child as they sort out many of life's most painful questions. Just listening to the fears of a parent whose child has run away is an act of pastoral care. One hurting divorcee startled my wife with the comment, "You'd better get all the facts. Someday this might happen to you." The chaplain is called on to nurture the young single parent whose

parents reject and admonish him during times of great vulnerability.

Single parent groups provide connectiveness. Single parent groups provide a place to belong and to develop self-esteem. They are a valuable resource to any base community.

In our world of instant mixes, we often forget that human feelings take time to heal. No instant cure—no magic pills. I call on the chaplaincy to reach out and to provide a forum of reconciliation and renewal, to give pastoral care to single parents. We can help to minimize the damage, to support these fragile family units. We can encourage the parents and children in the single parent home as they, like all the rest of us, go about the business of becoming.

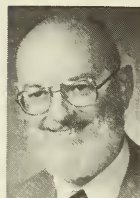
Stepfamilies: A Growing Family Therapy Challenge

William C. Nichols, Ed.D.

Editors' Summary. Among the most common types of family units currently facing family therapists are stepfamilies. The absence of relevant cultural norms and attempts to apply inappropriate values carried over from unbroken nuclear families often lead to tensions and difficulties. Underorganization is an especially significant problem in working with such families. Family therapy with stepfamilies does not require new treatment skills but does demand specialized knowledge of the special issues involved. Clinical illustration of the author's work with stepfamilies is provided.

Stepfamilies constitute one of the growing and more significant challenges facing family therapists today. The sheer number of persons involved in stepfamily situations makes their problems a matter of con-

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cern for therapists. By the beginning of the 1970s, an estimated 1,000,000 children annually were becoming stepchildren when a parent remarried. Similarly, approximately one-half million adults each year become stepparents (2,4,5). Cumulatively, the grand total of families formed by remarriage following family dissolution through either divorce or death of one of the marital partners is large enough to rank as a major social factor and therapeutic reality. Not all stepfamilies require therapeutic assistance, but the minority who need help are showing up in clinicians' offices in increasing numbers.

The challenge has been framed by Ransom and associates as that of better understanding the stepfamily as a family form in its own right and developing clinical skills in helping persons involved in stepfamilies to establish workable family systems (11). Only recently have scholars and clinicians begun to give attention to the particular problems posed by stepfamilies. Various terms have been used to describe such units, including the "reconstituted family" (3), "blended family" (12), and, for families in which both partners in a new marriage have children from their former marriage and have a child or children together, the "combination family" (13, 14).

Remarriage

Most writers emphasize the complexity of stepfamily living and the importance of adequate comprehension of the multiplicity of factors that must be understood by practitioners. Differences between nuclear families formed through a first marriage by both partners and stepfamilies formed by remarriage on the part of at least one spouse must be comprehended. For example, there are eight different patterns of remarriage that take place in our society, in terms of the previous marital status of the man and woman involved. They are:

- Divorced man marrying a single woman
- Divorced man marrying a divorced woman
- Divorced man marrying a widowed woman
- Single man marrying a divorced woman
- Single man marrying a widowed woman
- Widowed man marrying a single woman
- Widowed man marrying a widowed woman
- Widowed man marrying a divorced woman.

All of these patterns, of course, involve the formation of stepfamilies if one or both of the new partners have children. Probably the most complete summary of what is known about such differences and complexities is found in the recent guide to working with stepparents and stepchildren by the Vishers (16).

Both clinical experience and extensive study of available empirical research and clinical findings disclose that three sets of problems are

generally encountered by persons entering a second marriage. None of these is likely to be present in first marriages. The first of these is composed of residues from the former marriage of either or both of the spouses. Differences are found in such residues or "ghosts" in terms of whether the previous marriage was ended by divorce or by death of the partner. Tendencies to "halo" the first spouse are much more likely to be present, for example, when the person died and the marriage was ended involuntarily than when there was a divorce. Relationships with one's former in-laws are likely to be different in such cases. The second set of problems involves children, both in terms of practical problems and emotional reactions about caring for or dealing with the children of another person and/or having a non-parent spouse care for and otherwise deal with one's children. The last major cluster of problems is concerned with money, property, inheritance, and estate matters, things that seldom are present at the time of a first marriage. Some of the practical details of dealing with all three sets of problems, as well as some of one's expectations concerning them in the remarriage, can be dealt with before remarriage, but others only emerge for many couples as they try to put together their new family.

Family Therapy

Problems pertaining to stepfamily living commonly present in several forms: individual, marital or other family subsystem, or total family. Often the identified patient, as with unbroken nuclear families, is a child or adolescent who is manifesting some difficulties in adjustment. On some occasions, the youngster and stepparent with whom he or she is having difficulty are presented together as the source of problems. At other times the clinician may be sought out because the children from the two different families that have been brought together into a new household are embroiled in conflict, with or without side-taking or other active involvement on the part of a parent. Stepfamilies are somewhat different from unbroken nuclear families in that they appear much more likely to recognize that the difficulties constitute family rather than individual problems. Consequently, they seem more likely than other families to seek family therapy as such.

A family therapy orientation can be useful to stepfamilies both during the period of remarriage and preliminary family formation and after members have begun to live together. Haley's point that family therapy is a way of looking at things, an orientation and point of view, rather than a set of procedures and techniques, is particularly useful in making a flexible approach to dealing with stepfamily problems(7).

There appears to be a growing recognition, however, that much of the family therapy with a family systems orientation that is applied to unbroken nuclear families cannot be used uncritically with reconstituted families. Concepts of family development, such as the family life cycle

and developmental tasks, cannot be transferred from unbroken nuclear families to stepfamilies. Rather, the newly formed stepfamily has some developmental tasks of its own, tasks arising from the peculiar nature of stepfamilies and their place in the sociocultural order of society.

Among the factors making the situation different for stepfamilies are the obvious ones that the spouses simultaneously begin their marriage and begin serving in parental roles; that members of the new unit have experienced loss and disruption of a preceding family unit; and that there frequently are living parental figures whom the children and adults alike have to take into account. Equally important is the fact that there is a lack of cultural norms and established role expectations to guide members of stepfamilies. Those in "step" roles have no solid precedents for playing their roles. Further complicating this anomalous situation is the presence of two recurring myths that seem to be rather universal and that intrude in the adaptation of the stepfamily. These are the myth of the "bad stepmother" and the accompanying although somewhat paradoxical myth of "instant love" that is expected from stepchild and stepparent (13).

Developmental Phases

For purposes of family therapy, the family has been conceptualized by Solomon as having five developmental stages: the marriage, the birth of the children, the individuation of family member, the departure of children, and the integration of loss (15). Ransom and associates have conceived of the developmental phases of the reconstituting family as recovery from loss and entering the new relationship, conceptualization and planning of the new marriage, and reconstitution of the family (11). In brief, the first developmental task of the stepfamily is the mourning of the loss of the family that existed previously. Both adults and children need to work through not only feelings of loss but also guilt, anger, and perhaps other feelings. Adults entering a new marriage also have to get over fears of failure and reach the point of being able to make appropriate new emotional investments. As all concerned enter into a new family, they have to come to grips with such matters as redefining roles (11).

Reports given by families in treatment indicate that the first few months in a stepfamily in the reconstituting process are particularly difficult (1). The tasks of mourning for the old family, begun much earlier, are far from complete in many instances by the time of the remarriage and the formation of a new household.

Stepfamilies are likely to seek treatment at various points in their formation and development. Some adults ask for professional help prior to entering into a remarriage, perceiving that there may be difficulties that will require outside assistance. Parenthetically, the openness of such persons to outside help stands in strong contrast to the attitudes frequently encountered among young persons entering marriage for the first

time. Life experiences and meeting with pain and failure in marriage tend to make the remarrying adults much more aware of the possibility of encountering problems than they were the first time around. Families also tend to seek help later in the reconstituting process, particularly when problems arise from developmental crises with the children in the family (17). Frequently, the clinician's task is to help the adults disentangle the normal developmental problems of the children and family from adult fears that the problems have arisen because of issues peculiar to the fact that theirs is a stepfamily. That is, the task sometimes is to help adults to recognize that what they are seeing in the children is not necessarily stemming from or being exacerbated by the fact that they are stepchildren. The lowering of anxiety by such clarification of the problem generally serves to release energy for coping with the difficulties in a more realistic and effective way, rather than letting the adults and families make things more difficult for themselves by calling forth additional anxiety and guilt feelings.

Some Special Concerns

Experience in working with stepfamilies is resulting in a growing awareness of some of the current stresses found in these families. Goldstein has noted that divorced individuals' tendency to be distrustful of their ability to form and sustain a satisfactory family, along with their fear of failure and sense of vulnerability, contributes to inevitable tensions within the family system (6). He also points to what he calls "parental role freeze" as a predictable dilemma. By this is meant the step-parent's sense of being frozen out of his or her role function, e.g., not being able to discipline stepchildren. Pseudomutuality, meaning the denial of hostile feelings and extinguishing of their expression among members of the family system, is seen as common. Family members are viewed as being afraid to express such feelings because of a fear that verbalization would lead to the breaking up of the marriage and disintegration of the reconstituted family. Making the family aware of these feelings and concerns is viewed as making it possible for the family to acknowledge them and to integrate itself in a growth-producing manner (6).

At the other extreme from the pseudomutuality family is the stepfamily in which children make an active attempt to break up the marriage. This is particularly likely to occur when children are older, having reached the teenage years or beyond. Aside from emotional reason, including desires to reunite the biological parents and unresolved Oedipal conflicts, older children may for financial and other practical reasons give vent to hostility in various forms because they wish to get rid of a stepparent and, perhaps, stepsiblings. There are, in other words, some indications that the child's need to have the marriage continue versus the need to have it terminated is to a large degree a function of the age of the

offspring and the degree of dependency he or she has on the remarried parent, as well as of other personality factors.

Some Family Therapy Issues

The issue in working with original families generally pertains to helping to restore the family to a healthy functioning system in which a workable homeostatic balance is obtained and maintained (9). Put in another way, work with original families typically has to do with disintegration and reintegration. The family unit—at least the marital subsystem—has been in existence for some time prior to the formation of the parent-child subsystem. In the stepfamily, the situation is, of course, different in that there is not time to develop a marital subsystem first and then to gradually develop parent-child subsystems subsequently. To make the task even more complex, working with reconstituted or reconstituting families involves working toward integration of previously unrelated and disparate units of individuals and existing systems or partial systems into a new system. It is not possible to restore a homeostatic balance that has never existed previously.

The concept of *underorganization* in the family, particularly as it has been described and discussed by Aponte (1), seems to have particular relevance for the reconstituting stepfamily. Aponte deals with family structure in terms of boundary, alignment, and force.

One of the first questions to be dealt with in working with a stepfamily is "What are the boundaries?" Who is to be included? The boundaries are, as Messinger (10) has noted, permeable, which means that some members move in and out of the family system with some degree of ease and frequency. The prime example of such movement is found in the actions of children who divide their time between households, spending part of the time with one parent and new spouse and part with the other natural parent. Many adults seem to regard the children as members of two family units. Practical problems that arise from such movement back and forth include, from the standpoint of both parents and stepparents, questions of how to deal with a youngster who is expected to function with two different sets of standards in the two households. A common complaint is that the "other parent" is too permissive or tries to "buy" the affection and allegiance of the child. Clearly, one of the early therapeutic tasks with the child or teenager in such situations is help them to recognize that there are differences in the two households and that one has to learn how to adapt to differences in different settings. The task with the adults may be more complex, entailing in some instances helping them to diminish the lingering emotional ties and resultant struggles with a former spouse, to support their youngster where appropriate, or, in the case of a stepparent, to clarify their role so as to avoid contributing to a continuing state of tension about boundaries. There are realistic "reentry" problems for children who split their time

between households, whether on a weekly basis or less frequently. One mother has pointed out, for example, that it generally takes her 14-year-old son approximately 48 hours to "settle back into the household, to get back into the routine" after he has spent a weekend with his father.

The boundaries of the stepfamily not only are likely to be unclear at times but also to shift and to shift rather suddenly. With a nuclear family formed by the mating of two childless adults, there typically is some time to prepare for the entry of children who come either by birth or by adoption. By contrast, with a stepfamily it is not unusual for a child to be brought in suddenly when something occurs to make it necessary or desirable for the custodial parent to "drop" the child on the other parent and his or her household. Such shifts can come about several years after divorce and remarriage have occurred and may be the occasion for the family to seek professional help. The immediate therapeutic task becomes that of integrating the new member into an ongoing unit, taking into account in particular any need for mourning on the part of the youngster and any pertinent expectations for "instant love", on the part of the stepparent and/or the child.

Alignment, as defined by Aponte, refers to the joining or opposing of one member to another (1). As used here, the concept pertains also to the structuring of generational boundaries. For example, one very important task in many families is the rebuilding of generational boundaries that have become weakened during the period subsequent to divorce and prior to remarriage (11). During that time a child may become an emotional spouse surrogate and may need to be helped to become a child again, once he or she has been displaced by the parent's new spouse following the parental remarriage. Parent-child alignments in other cases may need to be strengthened. It may, for example, work better in some instances to reinforce the time between the natural parent and the child in case of discipline, thus relieving the stepparent and stepchild of the necessity of dealing with strong tensions arising from their clashes coming out of resentment from the youngster and role confusion by the stepparent. This therapeutic task obviously is different from the usual strengthening of the parental alliance for dealing with children in guidance and disciplinary matters in original families. Alignments in under-organized families may be too rigid or too loose (1).

Force refers to the distribution of power within the family. In an underorganized family, power is not distributed in an orderly way (1). Some members may have too much power and may possess and use it inappropriately. One of the adults may feel that he or she can exercise power only by making an extraordinary effort to do so. Whether he or she is able to exercise power effectively depends, of course, in part on the kinds of boundaries and alignments that exist in the family.

The boundary-alignment-power questions showed up in a variety of ways with the Brown family. Mr. and Mrs.

Brown requested marital therapy approximately two years after entering a second marriage. She was widowed, he divorced. Exploration of the difficulties disclosed that the major problems centered around the difficulty of integrating Mr. Brown into an ongoing unit composed of Mrs. Brown and her three teenage daughters. The alignment of mother and daughters was too strong to permit the inclusion of a stepfather. He vacillated back and forth between trying to leave the guidance and discipline of the girls to his wife and stepping in to put limits on their behavior when they became more obstreperous under their mother's obvious leniency than he could tolerate. The marriage functioned well enough whenever the marital partners were separated from the teenagers, but exploded periodically when Mr. Brown tried to exert power that he did not possess over the family unit.

Altering the alignments through work with the couple and restructuring the boundaries so that the wife-mother was able to alter the ties that had formed between herself and her daughters during the interim between marriages was an early therapeutic task. Concurrently, efforts were made to help the husband-stepfather deal with the somewhat delicate issue of sexual attraction and defense against such impulses. He was able to relax his need to exert power inflexibly, something that became more possible as his ties with his wife strengthened and his position in the family became more secure. The diffuseness of the mother-child boundaries was replaced with greater clarity of boundaries and emergence of workable subsystems within the reconstituted family. As this occurred, the path was open to help all members, letting the adults become a more secure marital unit and the teenagers resume their place as children in a family, rather than continuing as quasi-adults.

Some Issues with Well-Established Stepfamilies

Much of the available literature on stepfamilies has concentrated either on the remarriage process and the early developmental tasks of the reconstituting family or on the stepmother and stepfather roles. Less attention has been given, particularly by clinicians, to issues arising with well-established ongoing stepfamilies. Two kinds of problems that may be found in such families are illustrated in this section.

The Greens were referred for assistance with their children. The family consisted of four youngsters, a boy and a girl from the former marriage of each spouse. Their ages ranged from 10 to 15 years. Mr. Green, a lawyer, had his children because his divorced first wife had been killed in an auto-

mobile accident a few weeks after his second marriage. Integration of the two families had been accomplished rather well in the months that followed, the process of mourning evidently having been handled appropriately by both children and adults. Nevertheless, issues of dealing with the children were the presenting problem of Mr. and Mrs. Green when they asked for help approximately two-and-a-half years after their marriage.

The decision was made at the telephone level at the point of first contact to see Mr. and Mrs. Green first and then to move to deal with the total family as indicated. Exploration with the couple disclosed that the boundaries were rather clear, the subsystems were adequately delineated, and that in many respects the family was operating after the manner of an unbroken nuclear family. Exceptions to this were the facts that Mrs. Green's children did spend one to two weeks per year with their natural father and, hence, to a limited extent did belong to two families; also, there was a recognition on the part of Mr. and Mrs. Green that the children were "mine" and "yours," although considerable movement had been made toward regarding them as "ours".

The issues that brought the Greens in turned out upon examination to pertain primarily to rather normal child-rearing concerns arising out of the particular developmental phases that the children had reached. That is, they were more "family" than "stepfamily" problems as such. It was not deemed necessary or desirable to see the children or to employ conjoint family sessions. On the contrary, it rapidly became apparent that, as with many unbroken nuclear families, the presentation of concern with children masked an underlying set of marital problems. Part of the couple's unconscious wisdom in coming in did appear to be partly a desire to protect the children from becoming enmeshed in their incipient marital difficulties.

Treatment soon moved over to explicit marital therapy. The Greens began to deal with some issues pertaining to tensions arising from shifts in roles and management of their dependency needs and expectations as Mrs. Green struggled to resume her career, which she had put aside at the time of remarriage. Again, in many respects, the marital problems that they confronted were very similar to those faced in unbroken marriages when marriage and career, woman's identity, and similar matters have to be dealt with during times of transition in the individual, marital, and family life cycles.

The second case involves adding a new member to an established stepfamily. Mr. Blue had succeeded in forming a strong second marriage and had effectively emerged as the husband and functioning stepfather of the two children of his second wife. Three years after his remarriage, Mr. Blue's son Tommy, then 13, expressed a strong desire to leave the home of his alcoholic mother and to join his father and new family. Previously, Tommy had spent weekends and vacations with his father's new family. The Blues sought help some eight or nine months after Tommy joined them. The point of difficulty was seen as lying mainly between Tommy and his stepmother.

Mr. and Mrs. Blue initially were seen alone and then the entire family, including Tommy and Mrs. Blue's 10-year-old son and 15-year-old daughter, was seen conjointly for several sessions. Expectations were a major focus during the initial sessions with Mr. and Mrs. Blue. The pertinent questions emerged of what she expected of Tommy and what she thought she was expected to be and to do as a stepmother. Some typical "instant love" expectations were found. Now that Tommy was living with them full-time—but spending most weekends with his natural mother—Mrs. Blue felt that she should be a "real mother" to him, particularly in view of the unhappiness that he had experienced in his mother's household. She felt guilty and considered herself a failure because Tommy did not accept her love, and the rejection was confusing to her. She relaxed visibly as roles were redefined and the concept advanced that she and Tommy owed each other only courtesy and decent treatment, that love might or might not develop between them.

The first conjoint family session included a moving and dramatic episode when the question of how Tommy and Mrs. Blue could relate to each other was raised. During this segment of the session the therapist pointed out to Tommy that Mrs. Blue was not his mother, that he already had a mother, and that Mrs. Blue knew this and would like to be his friend, if he thought that was all right with him. Mrs. Blue confirmed these things in a warm way. Tommy began to cry quietly as he began to experience the freedom to relate more comfortably with his stepmother without threat to his relationship with his natural mother. At that point, the therapist moved attention to the other children and let Tommy be "alone" with his feeling for a time while remaining in the presence of the group. Subsequently, discussion among Tommy, Mrs. Blue, and the therapist in

the conjoint session dealt more explicitly with the stepmother-stepson role expectations, attempts being made in particular to dispel "instant love" requirements. The family later talked about the incident as a very meaningful occasion in which Tommy "really" became a part of the family in a new way. They also reported that the tensions between Tommy and Mrs. Blue did not reappear as a significant problem. The conjoint sessions moved on to deal with other family issues that, as with the Greens, were more like those of unbroken nuclear families than of stepfamilies as such.

Conclusions

Family therapy with stepfamilies does not, as others have noted (10), require any new treatment skills or techniques. However, it does require some specialized knowledge of stepfamilies and the issues peculiar to them. It has been suggested here that the concept of "underorganized family" is applicable to stepfamilies, particularly in the early phases of formation. Stepfamilies generally continue to operate with more permeable boundaries than most intact original nuclear families, but do come to resemble original families in many instances and to present the clinician with some similar treatment issues.

One of the most significant tasks of the family therapist dealing with stepfamilies is that of recognizing when concepts and assumptions applicable to unbroken nuclear families do not apply to remarriage and stepfamilies and, conversely, recognizing when as the result of family development the issues faced in stepfamilies are not stepfamily problems as such but are more garden variety family problems occurring within the context of stepfamily living.

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The Silent Sides of Separation¹

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Say the word military and in the same breath comes the word separation. They are an integral part of military life, altered only by the number of separations and the amount of time apart. In the naval service, ship deployments and marital separations put stress on the family system. They create tension in the husband-wife relationships, and strain the delicate relationship between father and children, especially during the formative years.

For over two hundred years ships have deployed and families have been separated for months on end. Years ago, the "good" navy wife simply bore this trying time without official concern from the navy. However, that is changing. The navy recognizes that a troubled home life means difficulties at sea for the command and the men (and in some noncombative deployments for women) themselves. Hence, the navy is concerned in helping both husbands and wives deal effectively with deployment and separation *before* the actual deployment period.

A small, but growing, body of research literature and substantive thought pieces on separation do exist. Not, surprisingly, much of what has been learned has come from a small but significant number of studies of submariner's families. Fleet ballistic missile submariners have two sets of crew who deploy for 90 days at a time. These constant and repeating cycles of separation place considerably more strain on these navy families than on those of surface ships. From such studies we have learned much about the common dynamics and phases of "separation

¹This article was first written and used as a television script in the preparation of Navy Families for the Separation of Deployment and Extended Operations and was disseminated by the Commander Naval Surface Force, U.S. Atlantic Fleet. It was further disseminated among naval chaplains by the U.S. Navy Chaplain Resource Board.

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anxiety" that effect all naval deployments.

This article describes the five stages of the "separation anxiety" cycle and it delineates some typical behaviors often associated with each of the five stages. Further, it identifies some desirable life-skill competencies for each stage and then suggests some practical things husbands and wives can do together in each of the five stages to make the separation more tolerable.

It should be noted that some of the "data" for this article were obtained from interviews with five persons intimately acquainted with the dynamics of separation. Two interviews were with the wives of commanding officers who have experienced numerous separations. As wives of CO's they are personally aware of the many difficulties that ship's commands face during deployment. At an earlier time one of these wives became so intrigued with the whole issue that she completed a doctoral dissertation on it and other related concerns. One interview was with a senior chaplain who had developed considerable expertise in this area and led team approaches to pre-deployment briefings. One interview was with the staff person at Navy Family Services, Norfolk, Virginia, who also conducts pre-deployment briefing. Finally, one interview was with a clinical psychiatrist at Eastern Virginia Medical Authority. This person has specialized in the effects of separation on navy children. He also pioneered in heading a de-briefing team that was flown out to a battle group steaming back from the Indian Ocean. There, he and other members of the team conducted on-board small group discussions with the men in preparation for reuniting with their families.

Also included in this bibliography is a list of basic references that chaplains in all the services will find useful for future reference. It should be noted that little empirical data has been collected and synthesized into a cohesive body of literature on separation anxiety. Much of what has been written is substantive in nature and borne from personal reflections of those who have endured lengthy deployments.

Definition of Separation Anxiety

For the purpose of this article separation anxiety is defined as the organism's normal reaction to the impending loss or separation from a significant person in our lives. This may be a hold over from childhood when a child feared being abandoned by its parents. When carried into adulthood it is often manifested as a panicky, emotional state accompanied by strong feelings of apprehension or dread over the potential separation from the loved one.

We live in a world of relationships. When these relationships are disrupted, for any reason, there is a normal predictable process that occurs until the relationship is restored. Some researchers believe that this process follows fairly closely the sense of grief or bereavement felt when someone close to us dies. There are, indeed, some similarities in the two

emotional processes, however, separation anxiety is not as intense because the loved one is alive and deployed somewhere.

A simple analogy may help explain this difference. Imagine an electric light switch in one of the rooms of your dwelling. Most of us have an on and off switch that totally disconnects the power from the lights. When we walk into a lighted room and turn off the switch we are lost in darkness. The on-off switch is analogous to the grief cycle of death. In death we are totally cut off from our loved one—the separation is permanent, and the loss is felt intensely.

Suppose, however, that there is a rheostat or dimmer switch in the room that operates the lights. With this kind of switch we can turn down the electrical power gradually so that we can still see to function in the room although not as sharply. The separation anxiety process is analogous to the dimmer switch. When the loved one deploys, the partner feels that separation quite strongly and begins the process of detenuating or “turning down” the emotions and other bodily functions. This is the normal reaction that everyone to some degree experiences as they make psychological adjustments in preparation for separation and deployment.

Pitfalls in the Separation Anxiety Process

There are some precautions that chaplains and other persons in the helping professions must be aware of in counseling situations. First, the feelings, reactions, and stages that will be described are quite *normal*. Everyone, regardless of the number of times they have been separated, experiences these feelings and manifestations to some degree. It is useful to assure the counselors not to panic when the feelings arise. Rather, help the couples express, share, and explore them together.

Second, different people enter and/or operate in the stages in quite different ways. For example, some people tend to remain in a stage longer than others. Assure the counselors that, because we are all unique and individual, there is nothing to worry about.

Third, not everyone necessarily will experience each one of the stages. Again, individual differences account for this. Some people simply work through the separation anxiety process more quickly than others. Some people may even skip over some of the stages altogether.

Fourth, not everyone experiences the emotional intensity of each stage similarly. Because of individual differences, some people appear to have an easier time with one stage than others in the same stage. It is essential to help counselors focus on their own experiences and not compare them with other friends dealing with the same separation process. Since there is no normative set of feelings, nor normative time frames for each phase, help counselees understand that individual personalities work to make their own unique adjustments apart from what happens to other people. Finally, while most people will apparently work through the separation anxiety process in a similar way, it cannot be assumed that

everyone is in the same stage at the same time. Consequently, it is normal to expect the individual differences will hasten some people while retarding others as they work through the stages. This suggests that chaplains and other helping professionals can be on the lookout for some spouses having an exceptionally difficult time with one or more of the stages.

Stages in Separation Anxiety

Stage One: Anticipation of Loss Through Separation

The first stage in separation anxiety occurs approximately six weeks prior to deployment. This is referred to as the "*Anticipation of Loss Through Separation Stage*," and occurs quite soon after learning about deployment schedules.

There are two distinguishable phases within this stage. First, there is usually an outright feeling of *shock* and then *denial* of the anticipated separation. During this phase there is often a frantic effort to busy oneself with the many things that must be done before deployment. Wives suddenly have a list of things they've been putting off that need immediate attention. Husbands will begin to fix and repair things they have put off for months. The gutters and screens are cleaned, the car is put in good running order, security features are checked on in the house or apartment, etc.

On the surface this work behavior appears to be a healthy, normal reaction to the deployment news. Actually, however, too many spouses let their "busyness" get in the way of their true emotions. It becomes all too easy to hide behind this "work" hoping, somehow, that by ignoring the issue, by "sticking one's head in the sand", it will all go away. Obviously, it will not!

Feelings of *anger*, *rage*, and *frustration* often follow the shock and denial feelings. These are very strong emotions and often manifest themselves through physical discomforts and psychological processes. For example, some wives experience increased headaches, loss of appetite, mild insomnia, backaches, and shortened tempers.

Stage One's Life-Skill Competencies and Practical Activities

It is imperative to recognize that there is an important desirable life-skill competency that requires attention in the first phase of stage one. A "life-skill competency" is an important life event or "turning point" in a marriage that requires attention by both partners in order to manage their emotional lives more effectively and successfully.

The desired life-skill competency required in this first phase is "*to build an emotional anticipation to live apart*." That is, to develop an emotional buffer that prepares both spouses for the separation. To accomplish this it is *vital* for both partners *to explore their own feelings* and then share them together.

Both partners must face the issue of separation squarely and discuss openly their feelings of shock and denial. Often it is helpful to share their feelings with a more "seasoned couple" who have been through the separation process before. This is especially true for first-time deployed junior enlisted and junior officer family units. Married couples usually begin to deal more honestly and openly with these strong, emotional feelings once they identify the dynamics of the first stage of "anticipation of separation." Moreover, they feel less afraid of these strong sentiments when they realize that others, too, have felt the same way.

The second phase in this first stage of "anticipation of separation" is a *sense of rejection*. Because of the internal struggle with intense feelings that go along with this stage, both partners may feel ignored or outright rejection from the other person. This is often manifested in sexual withdrawal or withdrawal from other forms of intimacy. Strong emotional feelings often diminish a physical desire for the loved one and/or inhibits one's sexual performance. However, because people attach such great psychological importance to the sex act itself, it is not too surprising that individuals "get up tight" and feel rejected when one's partner appears to rebuff the desire for intimacy. A great deal of patience and sensitivity to a spouse's feelings is important here.

During this second phase of the first stage, the desirable life-skill competency is the process of *reaffirming one's ability to live apart by coping effectively*. The struggle to find a sense of self-sufficiency can cause an inward turning to deep introspection. This can be interpreted as rejection by one's spouse.

To manage this part of the separation cycle both partners need to discuss openly their feelings of rejections and withdrawal of physical intimacy. Some couples have found it helpful to ask questions such as "are we withholding sex as some kind of punishment because we are going to be separated?", or "is our sexual withdrawal from each other due to a lowered drive resulting from our anticipated separation?"

Accordingly, frank, open, and non-defensive discussion of this issue is really the only way to cope effectively with this part of people's emotional lives. Failure to do so tends to build to an emotional breaking point that further complicates the separation anxiety process.

There are a variety of practical things couples can do during this pre-deployment stage. Because the two desirable life-skill competencies of this first stage stress the self-sufficiency of the wife for living apart from her husband, it is imperative to get her "plugged into" the formal and informal support networks that each service branch provides as soon as possible. Husbands and wives need to discuss the many options available to wives. Chaplains and other helping professionals can identify and develop lists of these support groups for their respective service branch.

Wives need to feel and know that their husbands support them in their participation in these support groups. It is vital for wives to understand how psychologically supportive these groups can be for their

healthy mental functioning during the separation. These support groups can make all the difference between the young wife who ends the deployment by hating the service or the one who finds an empathetic and supportive group of friends who help her adjust successfully. In the naval service there are several groups from which to choose. For example, there is the command wives' groups that develop a distinct sense of "community" together since all have husbands aboard the same ship. Many naval bases and stations have marriage enrichment groups that meet weekly. Off base there are often groups in local churches who are especially sensitive to the family's needs during deployment. Finally, the navy has the ombudsman program. Each ship has a volunteer navy wife, called an ombudsman, who serves as a liaison between the commanding officer and the families of the personnel attached to the ship.

Finally, many military families have found it helpful to make out a "pre-deployment commitment package" together. This is a decision package of cards that indicate which groups, projects, and family activities will be supported and accomplished during the separation. If husbands and wives will explore the options together and then contact these supports during the pre-deployment period, the more likely it is that the wife will follow through with her plans.

To summarize, it is imperative during this pre-deployment period to do some systematic planning concerning the ways wives and children can participate meaningfully in the support groups that each service branch provides. If one waits until after the deployment begins, there are simply too many psychological barriers to participation in the support groups to overcome.

Stage Two: Protest Against Departure

Stage Two, "Protest Against Departure," begins about seven days before deployment. This is a very intense period in which both spouses have lowered their emotions significantly as preparation for living apart. This stage is often accompanied by feelings of psychological disengagement and withdrawal. This process may be thought of as one in which the partners envelop themselves in a psychological "bubble" or enclose themselves in their own "life space" as a preparation for the separation. If either spouse "invades" the other's life space or bubble, they are apt to become irritable and/or tense over the smallest of matters. This process may often be followed by two other phases, "despair" and "release of anger."

Despair. In the despair phase there is a lowered sense of self-worth and self-esteem wherein the wife really questions her ability to "make it through the separation." This shaky self-image may be manifested in behaviors such as selfish feelings, guilt feelings, and perhaps in the wife's diminished ability to make decisions that will effect her during the separation.

Release of Anger. During the "release of anger" phase there may be considerable anger expressed verbally which, in turn, leads to open confrontation and fighting. Actually, this is a great catharsis for the bottled up emotions and usually "clears the air" before the separation.

Stage Two's Life-Skill Competencies and Practical Activities

In this "protest against departure" stage there are two new desirable life-skill competencies that must be met. The first competency is *to examine one's self image to determine one's ego strength and ego-potential*. If a wife is going to develop into a more successful self-sufficient person, both during the deployment and afterwards, she must be sensitive to her own perceptions of self-worth. Often one hears someone make negative comments such as, "I know I couldn't do that," or "I just knew I was going to screw things up." Such comments reveal that one, at least for the moment, has a self-image problem. When people preprogram their minds with negative thoughts, quite often they come true. This is because people tend to behave according to the way they imagine or perceive themselves to be. Behavioral scientists call this process the "self-fulfilling prophecy." This idea stresses the point that "how we view ourselves" determines, to a large extent, our accomplishments or successes.

The full potential power of the mind is still unknown from a scientific perspective. However, careful observation of human activity shows that people can either program negative or positive predictions into their minds and later their behaviors tend to bear out these predictions. Since the self-fulfilling prophecy idea works effectively on positive and negative mental programming, it would be more useful to employ positive rather than negative thoughts about one's self worth.

The second desirable life-skill competency for stage two is *to reaffirm the whole range of one's emotions as acceptable behavior*. This is an imperative affirmative process because of the intense anger that is often expressed in this stage. Guilt and frustration may make people feel that they do not have the right to express hostility. Anger is, however, part of our emotional system. Indeed, it is a normal reaction to stress and is a part of the way we are engineered to handle separation anxiety. Anger, like stress, is often diffused by strenuous activity. Some spouses have found that the hard physical activities associated with aerobic dancing, jogging, swimming, jumping rope and bicycling are excellent ways to "blow off" angry feelings.

A major strategy for changing one's self-image to a more positive self-sufficient person is through a process called *mental imaging* or *mental picturing*. Professional athletes have used this mental strategy for years. For example, a new series of books entitled "The Inner Game of Tennis," "The Inner Game of Golf," and the "Inner Game of Skiing" all urge the use of mental picturing in the sport. These books employ the process of mental imaging wherein athletes see themselves successfully

stroking the ball across the net, sinking a putt, or turning correctly downhill at break neck speed.

The psychological explanations of why this strategy works so well are not completely known. One plausible explanation is that one portion of our brain tends to act like a computer. That is, we can preprogram thoughts into our minds and this evokes the appropriate behaviors. The brain does not discriminate between a "rehearsed mental picture" and the actual event itself. Hence, both positive and negative thoughts will be acted upon as if they were mental commands to the rest of the organism. Mentally picturing positive acts and sensing the positive feelings associated by those acts tends to create a self-fulfilling prophecy and people tend to feel better about themselves.

A fascinating account of this strategy is detailed by Norman Cousins in this book, *Anatomy of an Illness*. There he describes his own battle with illness and his use of the "placebo effect" wherein he simply refused to accept this own illness and began to see himself as a well person. Two other books may help chaplains examine this mental strategy. Dr. Maxwell Maltz's book, *Psycho-Cybernetics*, gives a detailed explanation of the ways one's self image can be changed toward a more positive self-affirming and self-directing person.

The second book, more from the popular psychology genre, is Dr. Wayne Dyer's book entitled "*Pulling Your Own Strings*." There, he strives to help others understand their ability to control their lives by mental picturing and other related strategies.

In short, the way people view themselves will determine how successful they will be in managing their emotional lives during the separation period. The way they view themselves can be influenced and changed through mental imagery. If people *expect* something good will happen to them during the separation period, and if they strive to make good things happen, chances are more positive growth will occur.

Stage Three: Psychological Withdrawal

This stage begins on the day of deployment and lasts approximately two weeks. There are a number of feelings associated with this period. "Depression," "loneliness," "disorganization," "cracking up," "responsibility," and "relief" are words that are used to express the range of feelings during this time.

The deep sense of loneliness and depression often is accompanied by such behavior as frequent crying, difficulty in sleeping at night, and a general sense of lethargy. Some wives even admit that they refuse to speak to others about their absent mate.

Some wives have been known to go out of their way to avoid speaking to a man or anyone else who reminds her of the mate's absence. This sense of loneliness and isolation may even be intensified if the wife withdraws from the available support groups. These groups are needed

more than ever to provide psychological support during this period of the "blues."

Some wives seem to experience a sense of emotional disorganization during this stage. One's seemingly smooth routine may suddenly come to a grinding halt. This faltering in the daily routine may lead the wife to wonder whether she is "cracking up" or whether she will be able to manage her life through to the end of the separation.

Another set of feelings that may occur in stage three has to do with a *heightened sense of responsibility*. Very young wives with toddlers and pre-schoolers may feel a burdened responsibility for themselves and their children to the point that they question seriously their adequacy to manage the family during deployment. These inadequacy feelings can trigger behaviors of listlessness and lethargy as they try to do even the very simple tasks.

Stage Three's Life Skill Competency And Practical Activity

The major desirable life-skill competency is *to assess one's ego strength to function effectively in the absence of the spouse*. In short, a wife must begin the process of reaffirming a sense of self-worth and self-sufficiency to persevere regardless of the situation.

The best possible way to cope with inadequacy feelings is to experience some kind of "success." Even a very minor success experience can brighten one's belief in one's ability to function effectively. At this time a wife needs to be highly goal-directed and purposive in her activities. Daily, she should choose a small but realistic task and achieve it that day. Cleaning out a closet, putting together a photo album, making an important phone call are some examples. It is vitally important that she experience something at which she can be successful daily.

Being successful at something, no matter how small, re-enforces the ego. It re-establishes the goal-directed purposive behavior necessary to live daily. The old adage, "success breeds success," is true. Wives need to set short term, day-by-day goals, mentally see themselves accomplishing these tasks and achieving them. Then they must go *do* them!

Stage Four: The Period of Anger and Hostility

This phase begins somewhere along about the fourth through sixth week of deployment. This is likely to be a two-phase stage. In the first phase one's anger is directed primarily toward the absent spouse. Some of the behavior experienced frequently is increased tenseness or nervousness, periods of crying, shortened tempers with self and others and even insomnia. Interestingly, many wives indicate that this is a period when accidents or mishaps occur more often. Perhaps this is due to the preoccupation with the absent spouse. If one's mind is not fully concentrated on the task at hand, it is easy to become careless.

Being angry with someone who is not present tends to be counter-

productive and self-defeating. Hence, many wives tend to direct their hostilities at The Service in general. After all, *it* is there as a daily reminder of *why* the spouse is so uptight and unhappy. Thus, the second phase of stage four is anger-in-general at the specific branch of military service that robbed the wife of her mate.

Stage Four's Life-Skill Competency and Practical Activity

The major desirable life-skill competency in the Anger and Hostility stage is the *acceptance of angry feelings as part of one's personality at this specific moment in time*. It is important for the spouse to learn that it is "OK" to have angry feelings. A Pollyanish approach to stifling these feelings in the name of irrepressible optimism or the tendency to find "good" in her unhappiness is a foolish and misappropriate use of the "power of positive thinking." Just as it is acceptable to feel good about the more positive emotions of love, joy, and happiness, so, too, it is important to acknowledge the negative angry feelings as a viable part of our emotional system.

Practically, it is important to remind the mate of two facts. First, in time the hostile feelings will disappear. Second, it is helpful if wives will learn to share their feelings with others who are experiencing similar feelings.

Stage Five: Depression, Desperation, and/or Despair

Deep despair and/or depression is the fifth stage in the separation cycle. It is normal to experience a sense of despondency during the fourth through the eighth week of separation. Some wives, however, seem to experience this as a more intense period than others. Some become excessively anxious and experience strong emotional urges to withdraw from everyone. In this stage many report feelings of tightness in the throat and chest, shortness of breath, continuous cycles of deep sighing and extreme feelings of weakness. Some may have unusual difficulty with body elimination. Many may have prolonged periods of crying. Others may experience unusual weight loss due to a diminished appetite.

Not everyone moves from depression, with its lowness of spirits, to despair, with its sense of utter hopelessness. Some may alternate back and forth between these feelings within a short period of time such that they may feel that they are on a roller coaster.

Stage Five's Life-Skill Competencies and Practical Activities

There are two desirable life-skill competencies in this stage. The first clearly is *to remain flexible and somewhat fluid during this period*. The danger is becoming "locked" or fixated into this stage of the separation cycle and generalizing the feelings of despair into one's future. This is a transition period. Given time, the regular healing process will lead one through the separation cycle. Care is needed, however, in guiding people

through this stage so that they do not become trapped, bogged down, and wallow in this stage of self-pity.

The second desirable life-skill coping competency *is to learn to trust and rely heavily upon the official and unofficial support systems provided by each branch of service*. These are the psychological powers or "boosters" essential to helping a person hold on and move forward successfully through this stage.

Chaplains, knowing the approximate time a military unit has been deployed, a might find it useful to send out a letter to the wives during this period letting them know of their concern and availability for counseling. Such a letter might also list the name of on-base counselors or social workers if it is believed that some wives are reluctant to contact chaplains. Regardless of whoever they see, they should be encouraged to write their husbands daily or minimally four to five times a week. Or they can personalize their message by sending audio cassette tapes. Others might use "running letters" where husbands may respond to ideas on the back-side of a wife's letter.

All helping professionals have the task of helping a spouse realize that this is but a brief period of intense emotions. As painful as it is, it will pass and the person will survive.

Stage Six: Detachment and Relief

The sixth stage in separation anxiety is best described by the words *detachment* and *relief*. This is often described as a period of relative calmness and occurs generally between weeks five through eight.

Many wives describe this as a kind of calm assurance that since they have survived the hard part, they know they can handle the day-to-day challenges. In this stage there is a rise in ego strength and self-worth. As a result of feeling better about themselves, they tend to feel better about their immediate future.

Stage Six's Life-Skill Competency and Practical Activity

The major desirable life-skill competency is to develop and reinforce a *day-to-day positive striving record*. That is, to develop a track record where one experiences success and good feelings about setting and achieving daily and short term goals. Success tends to reinforce and elicit new success behaviors. Consequently, people tend to perceive themselves as more goal-directed and self-sufficient persons. As such, people are motivated to manage their daily lives more successfully than if they just drifted and accomplished nothing. This set of behaviors is consistent with the basic psychological definition of the word motivation which is "goal-seeking" behavior. Highly motivated people are goal-seekers, goal-strivers, and goal-achievers.

When spouses reach this final stage they tend to surprise themselves. Lonely and dejected persons in the early days of the separation

tend to grow into more confident personalities. They feel good about themselves, about their future, and they feel that they can manage their affairs effectively.

Conclusion

The thrust of this article has been the examination of the six separation anxiety stages that some spouses of deployed military men may face. The six stages may occur from one to six weeks before deployment through the fifth through the eighth week of separation. Not everyone experiences all the stages. Some skip over several of the stages at a time. The range of feelings that may be experienced run from mild disturbance to deep despair. These stages are temporary and transitional. The body's normal healing process is regenerative and permits individuals to cope adequately with their changing situation.

Military chaplains are in a unique position to provide support and ministry to separated persons and aid the natural process of healing once they understand the dynamics of the separation cycle. Once they understand the dynamics, there are a number of practical activities that chaplains can suggest or even organize to ease this stressful period.

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Surviving or Thriving: Families in Deutschland

Linda M. Scales

When consideration is given to living as an American family in Germany, survival may be the first thought. This is probably followed by the hope of thriving. I share my observations and insights which are based on 4½ years of work within the 21st Support Command territory, doing workshops, training sessions, retreats, counseling, talking with other families, and living within as an American family on a military installation in Germany. Prior to moving to Germany I had not lived outside the state of Kansas, so this was definitely a major move. The thought of survival permeated most conversations subsequent to boarding the C-141 for Germany. Survive we did, and a lot of thriving also.

Choice

One of the most significant issues influencing satisfaction in the German move appears to be *Choice*. It is almost as if people who chose to go to Germany willed a good experience for themselves. I saw the self-fulfilling prophesy actualized frequently. Rarely did I hear: "We wanted to come, but it has developed into a bad experience for our family." Frequently I heard: "We wanted to come to Germany, and it has been a rich and rewarding time for our family." I also did not hear: "We didn't want to come, but it has been good." A lot of people, inexperienced in living overseas, reflected: "I was afraid of a German move, (rumors of bad economy, horrible housing and children studying the holocaust) but I truly wanted to experience living in a different culture." People who go hopefully are rarely disappointed.



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I think it important to note that those who choose to go to Germany more thoroughly prepare to go. They read about the country, find out about their particular assigned area, talk to people who have lived there and begin language study. The orientation process can begin stateside and people can arrive with a significant amount of helpful information.

Choice of housing location is a factor of satisfaction, and the perceived lack of power in solving housing problems is a major dissatisfaction issue. I met a family who chose Germany over a Korean short-tour, so the family would be together. It took 8 months to get government quarters and that required a move into temporary quarters before a move to permanent quarters. This family had four moves in less than a year. They felt angry, frustrated and abused by a system that could not give them a date when they could live together as a family.

Where choice is possible, people make adaptive choices within the parameters available to them. The family I just described was so frightened of economy housing (a German apartment) that they waited for on-post housing. They did not feel that they would be safe and comfortable on the economy. The result was an 8 month separation and a lot of dispersed anger. I met many families who came to Germany not sponsored by the command. This status means that the military member has no authority to bring the family to Germany and no authorization for family housing. Almost half of lower ranking (E1-E4) families in Europe are not command sponsored. These families have placed such a high value on being together as a family that they have paid for their transportation and live on the economy. I met an adaptive, creative family, not sponsored by the command, who borrowed money to transport the family to Germany. They told me it was all right being poor and living in Germany. If they had money they would have traveled further, but they enjoyed their village, had German friends and took long walks as a family. They felt safe and secure in the village, and believed their children had more freedom and a richer experience than they would have had on post. They would not have moved on post for additional money. They are warmly integrated as a family and are grateful to their choice to live together, even on limited funds.

Many unsponsored families do not have so happy a story. Frequently a newly married wife with small children finds herself in a German village, a small apartment, with no knowledge of the Germany language or German culture, and the military sponsor has extensive field obligations. Her choices appear few, especially if she has been dependent on stateside friends and family for her security and self-esteem. If she does not have enough education to find a job that would more than pay baby sitters or is afraid to drive in Germany, her choices are very limited. These families often experience financial problems, loneliness, and stress. Without real inner-strength or outside support, they might not survive.

Non-military family members on the opposite side of the educational spectrum may also experience survival difficulties. Jobs are readily available for family members, but it is difficult to pursue a career. Many people work in positions far below or variant from their profession. After looking for a position for four months (the Civilian Personnel Office had lost two applications, and had not rated the third), I was accepted as office manager and instructor for one of the American colleges operating out of the Army Education Center. Although I had a Master's degree in Education, I would not have been accepted for the \$3.20 an hour position if I had not passed the typing test! The thriving part of my German experience came later, and was due to learnings while being on the job market, working at three jobs in one year, and facing what I am separate from what I do. A significant learning for me is that thriving as a person is more determined by accepting God's love and grace than by celebrating the product of the day's labor.

I believe women—being American living in Germany—need to be able to balance independence, interdependence and dependency in order to thrive. Women need independence, and dependency in order to thrive. Women need independence, the ability to solve problems and be self reliant. In solving problems that are military related and seem to be bureaucratic puzzles, assertiveness skills are essential. One should not stop until the acceptable answer is given. Women need interdependence, the ability to give and take in the marital relationship. This is possible when the military sponsor is available and issues can be mutually decided. Who will call the housing engineer or plumber and whose turn is it to stand in line at the commissary? These are the areas of shared responsibility.

Ordinarily, I would continue with the fact that women also need to be dependent, the quality of allowing someone to take care of you. Unfortunately, "dependent" is a dirty word and has been used historically to relegate wives and children of servicemen to a second-class status in the military community. Fortunately, the Army now uses the phrase, "family member," instead of "dependent." However, moving beyond these issues, husbands and wives need to be dependent on each other.

Men, also, need to balance those characteristics as they interact with the family and experience periods of separation due to field duty of TDY. Stress for both husband and wife comes when their perception of family life and their concept of roles within the family are not the reality they experience. Flexibility in moving from dependency to independence to interdependence, appears to be a key factor.

Perceptions of Power

Perceptions of power, whether dealing with the housing office or finding a meaningful job, greatly effect the ability to survive or thrive. High

ranking personnel generally feel they have sufficient power. However, people of high rank sometimes feel helpless in getting a position they believe necessary for career progress, helpless in solving relationship problems at work or home, and helpless in solving housing problems. Some lower and higher ranking people believe they possess the power necessary to meet their needs. The perception of personal power becomes more significant than the actual power as experienced by rank or position. Knowledge of the military system and trust in it increases the feelings of personal power. I know a powerful PFC mechanic and a powerless Airborne Ranger (apologies to those who are convinced powerless and Airborne Ranger are contradictions in terms!), based on their perceptions. Surviving can become thriving if there is the perception that the power needed is available.

When I think of power issues I think of the tough challenge to thrive for many of the teenagers in Germany. Many teens do not choose to go to Germany, but must leave behind close relationships and special high school activities. Some find they must live in boarding schools and only be with family on weekends. Some must ride the bus two hours a day to get to school. For some it may take two nights riding on a duty train to have an orthodontist appointment. Some no longer get to play violin in the orchestra or pursue a favorite hobby. There is probably no local pizza shop for the gang to congregate. On post, the pizza shop is filled with soldiers; downtown (if they are allowed to go downtown), they are surrounded by people of a wide range of nationalities and languages. Teens cannot drive until they are 17 years of age, and then only if they can pass a very difficult exam. Many feel that their wings are clipped at a time when they want to experience freedom.

The other side of the issue for teenagers involves special opportunities. The science fair may be held in Berlin. The chapel youth group or high school band may take a trip to Amsterdam. Summer camp may be in the Alps hiking and climbing. Thanksgiving vacation may include a ski trip to Switzerland or Austria. German fests, volksmarches and concerts may take the place of pizza shop gatherings. The richness of experiencing a new culture may far surpass the experience of stability in the high school left behind.

Families I experienced as thriving had varying degrees of the following characteristics:

Spiritual Beliefs

The Connecticut Mutual Life Report on American Values in the '80s: The Impact on Belief reports that: "Systematic analysis led to the one factor that consistently and dramatically affects the values and behavior of Americans. This factor is the level of religious commitment. The measure of religious commitment used throughout this report goes beyond participation in organized religion. Rather, it is based on a sophisti-

cated scale composed of eight items: feeling that God loves you, engaging in prayer, attending religious services, reading the Bible, having a religious experience, participating in a church social activity, encouraging others to turn to religion, and listening to religious broadcasts."¹ People's religious commitments do effect their perspectives and responses to life.

In Germany, more than ever before, I saw the practical value of spiritual beliefs and faith demonstrated. I met a family whose two sons were both diagnosed as having a debilitating muscular disease. They were convinced the Lord would not give them more than they could handle and they were delighted they had a genuine faith experience to share with their sons. I met people who live in fear and faith because the Berlin wall is almost at their backyard. People live in fear and faith because they train in view of East German soldiers and are told they will live 10 minutes maximum if there is an attack. People live in fear and faith knowing they have responsibility over so many families' lives. Faith is challenged and made real by fear and by dealing with the unknown.

Having spiritual beliefs provides a stability while moving through the transition to a new culture, new place, new people, new work, new challenges on a daily basis. Having spiritual beliefs provides hope even when the situation appears hopeless. Having faith can move people from non-survival, through survival, to thriving.

Open Communication Within the Family

The entire family will respond to the German experience in totally different ways. Picture this family:

Dad: Challenged by his job and perceives this to be a crucial place in his career. Devotes long hours and feels productive. Lots of lengthy field duty. Boss is a workaholic, spreading his affliction.

Mom: Bored at home and looks forward to traveling. Doesn't want to travel without Dad, and is waiting until he has time to travel.

Daughter: Was active in ballet and now must travel two hours for instruction. How do you practice ballet in a stairwell apartment?

Son: Has difficulty making friends. Just left the best friend he ever had. Wishes he saw Dad more. Is doing poorly in school.

Hopefully they can discuss their feelings and hopes. Each person is where they are because of their unique qualities. They have not chosen different interests to hurt each other. Without open communication, resentment of their differences can grow to crisis proportions. If the family cannot talk openly with each other, perhaps they can find a support group at the chapel, school, or in the neighborhood

Families need to talk about their game plan for their time in Germany. They need to share their hopes and concerns. Some families

¹Skiles, Paul, Executive Editor, *Church Communications Sourcebook*. 1983, Beacon Hill Press, Kansas City, MO, pp. 12-14.

plan every long weekend and vacation for their entire tour. They know what they want to see and do, and they plan for it. Other families have optional plans ready to go; because the military member's schedule is uncertain, they plan to do things spontaneously. They are happy with no long range plan and will travel whenever it is possible. The particular plan is not so important as the fact that there is a plan.

Support

Support may come from one person or a group. People need people with whom to share, and friends to serve as buffers and sounding boards. We fail to thrive if we don't feel we are taken seriously or are not heard or understood. Hopefully the family can be the kind of support group where each person is heard, accepted and affirmed, where responsibilities are shared and where commitment is never doubted.

Support groups are vital, specially for non-military family members. The military member is generally welcomed on the job, meets people and has a specified place and role. The non-military member may sit at home awaiting news and overtures from others. Support groups could be formed from a wide variety of workshops: dealing with stress, discipline of small children, assertiveness training, etc. People have a wide variety of needs, and chapels generally have a wide variety of talented people who could be channeled to meet these needs.

Self-Esteem

Those with high self-esteem can handle more stress and uncertainty than those who question their self worth. I think those who believe in God, and believe they are special and of value because God loves them, have a self confidence that can withstand turbulence and challenges. A major study conducted by the Gallup Organization verifies this belief. They found: "that religious participation alone is not the key factor in terms of one's self-esteem or sense of self worth, but rather one's feelings of closeness to God. This is one of the key findings to emerge from this survey which represents an attempt on a national level to assess the impact of self-esteem on the individual." A few of the other findings:

" 'High self-esteem people tend to have fewer health problems than low self-esteem people and to experience few problems related to stress.'

'High self-esteem people have had a closer relationship with their parents than have low self-esteem people.'

'High self-esteem people are more likely to see God in personal terms (i.e., as loving, caring, or forgiving) than are low self-esteem people' ''²

²Skiles, Paul, Executive Editor, *Church Communications Sourcebook*. 1983, Beacon Hill Press, Kansas City, MO, pp. 73-84.

Practical examples, e.g. challenges to self-esteem, German-style:

- Driving a VW, passing a long truck up a hill on the autobahn. Suddenly behind you is a red Porsche, doing 150 km. per hr. as a good Porsche should, flashing lights and honking the horn. You are totally undaunted, because *you* have high self-esteem.

- Lost . . . again. Living and driving in Germany is living with getting lost and getting found . . . somehow. I have a friend who occasionally has dreams about starting out on an autobahn trip and getting so totally lost, she is never seen again. "I once was lost, but now am found" takes on new significance. Being lost can be a real affront to self-esteem but being found gives one a feeling of self-confidence and a survivor spirit.

Dealing with Stress

Some people run, some talk, some shout, some do needlepoint, some travel and plan trips, and some write poetry. Other people eat and drink too much, sleep too much, watch TV too much, and continually wish they were back in the states. The stress is real, and thriving means finding regenerative means of dealing with it. Research has indicated that the majority of people who move to Germany have some form of stress related ailment within a year after the move. There are so many changes in this move that the ensuing stress must be considered.

Sense of Humor

The colorful speaker is the one who remembers stories. Where better to collect humorous stories than living as an American in Germany? Let me tell you about my husband having to appear in a German police line-up after a car with our stolen license plate was involved in a hit and run accident. There is also a story about that same person who was waiting permission to get off the Germany train (our first German train ride) and stayed on the train bound for Austria while I got off thinking he was with me. It is really humorous since I had the Austrian schillings, he had the German marks, and he was the one headed for Austria. Speaking of a sense of humor, I've been grateful for the Dutch people who saw humor when they encountered me, lost, driving my car down their bicycle path. What a place to accumulate stories! Thank God for a sense of humor and the gift of changing seeming disaster to amusing anecdotes. Those who thrive laugh a lot, at themselves, and at a variety of circumstances.

Knowledge of German Language

I may be wrong, but I think there is a continuum of dissatisfaction to satisfaction that correlates directly with knowledge of the German language. People with no knowledge of the German language or culture tend to stay in the American ghetto and do not experience Europe. Some people

never go off post during an entire tour in Germany. People who are willing to try their limited Deutsch (German), soon acquire greater ability and from that, great satisfaction living in Germany. The ultimate is being fluent enough to enjoy German theater and conversations leading to friendships with a wide variety of German people.

Chapel Programs

In considering chapel programming in Germany, I believe it is not so important to replicate stateside models of chapel programs as it is to meet the unique needs of American families in Germany. Religious Education classes should probably be cancelled on long weekends, and families encouraged to travel or concentrate on family time. Chapel/church/synagogue attendance can be encouraged wherever families find themselves. We were delighted to receive Palm branches from a church on the Mosel river and chocolate Easter eggs from a church in Brussels. Attending religious services all over the world helps reinforce the feeling of universality of God-with-us.

The chapel can support people in experiencing Germany, especially those people who are fearful of travel, by arranging trips to cathedrals, monasteries, historical cities and historical sites. Consider baptism in the river Jordan or Bar Mitzvah on Masada? I'm grateful that I visited Israel and Egypt with a chapel group.

I believe the chapel should be very intentional in the welcome and support of those new to Germany. Newcomers need connections and support, and the Chapel is the ideal place to receive this. Some chapels have sponsor programs in which people commit to helping others settle into their new location. Some chapels have a "Mothers' Day Out" and assist those with small children in seeing the sights and meeting people. The possibilities are limited only by creativity and advance planning.

Rather than direct further programs from my chair, I will recommend local needs assessment and program design to match the unique needs of the community. No European chapel program need resemble one in the States, except for providing worship opportunities. With thousands of military-related Americans crossing the seas yearly, there are thousands of prescriptions describing how to survive the experience. If you are in the fortunate position of being one of those American families, I challenge you to thrive and celebrate the gift of the experience. *Haben sie eine schön fahrt. Gehen mit Got!* (Have a good trip! Go with God!)

On Being Different

Chaplain (MAJ) Thomas R. Smith

"For just as in a single human body there are many limbs and organs, all with different functions, so all of us . . . form one body, serving individually as limbs and organs to one another."

—Romans 12:4–5 (NEB)

When my son was about 12 years old, I accompanied him and a couple of his friends to an Atlanta Braves game. Soon after we took our seats in the stands, a group of some 25 or 30 people filled the seats behind us and immediately to my right. As we overheard their conversations, it became evident that they were a Sunday School Class from the Atlanta area. The leader of their group sat next to me, but because he was engaged in conversation with others in his group and I with mine, we did not talk to each other until the third inning when my son and his friends went to the snack bar. While I sat alone, the leader started a conversation with me which went something like this:

"Do you come to Braves games often?" he inquired.

"Not really," I said, "I guess we've been to a couple this year."

"How about Falcons' games, do you attend them often?"

"I'd like to, but I am always busy on Sundays when they play."

"What do you do?" he inquired curiously.

"I am a minister," I replied. "In fact, I am an Army Chaplain."

"Is that right?" he seemed vindicated. "You know, I had been watching you with the boys over there and thought you must be a minister or at least a, uh, really special, you know, not a normal person."

I felt confused. It sounded as though he had given me a compliment, but he also had told me, in effect, that because I am a minister, I



Chaplain Smith, a United Methodist minister, is currently Director of the Fort Knox Family Life Ministries and Training Center. He holds the M.Div. degree from Emory University's Candler School of Theology and the Ph.D. from Florida State University. He is an approved supervisor and a Fellow in the American Association for Marriage and Family Therapy.

am not normal. I didn't feel really comfortable being labeled as abnormal.

However, his remark called to my attention the rather popular notion that chaplains are different from other people. I am convinced that we chaplains unconsciously and subtly support that notion.

Of course, there are obvious and cherished differences between us and other people with whom we are associated. But the unique requirements of our profession do not make us different, in essence, from others. Furthermore, the special gifts or skills in ministry some of us may employ give no reason for any of us to think of ourselves as essentially different from other clergy.

The essence of something is that which makes it what it is. Each of us has presumably received a personal call from God to ministry, and that ministry to which we are called is universally unique. That is true of all of us, regardless of the place or title of our job. Our distinctive and personal call does not render us different from others. It merely identifies how within God's creation we may most completely participate in the enactment of His promise to humankind.

Different Callings

According to H. Richard Niebuhr, this call includes at least four elements: (1) the call of conviction to the content of the faith. For Christians, this is a call to be a Christian, to be a disciple of Jesus Christ, to hear and do God's Word, to repent and be faithful; (2) the secret call, the inner perception that God has summoned one directly to take up the work of the ministry; (3) the providential call, the natural gifts and talents one has in concert with the divine guidance one receives for fulfilling the call, and (4) the ecclesiastical call, or the invitation by some denomination to engage in the work of the ministry.¹ No two of us experience these unique aspects of God's call to ministry in the same way. Consequently, in that sense, all of us are different from each other.

That all of us are recipients of all these aspects of our personal call paradoxically renders us more similar than different. If our personal calls make us different from each other, at least we are alike in our differences. These differences are nothing which should create any elitism among us. On the contrary, all of us have been invited into partnership with God and through Him, into partnership with each other. Our ministries, therefore, regardless of where or how we serve, share important similarities.

Common Callings

For example, while the contexts differ, the *content* of all our ministries is the same. Whether we preach it, teach it, liturgize it, "be" it, manage it,

¹H. Richard Niebuhr, *The Purpose of the Church and Its Ministry*, (New York: Harper and Brothers, 1956), p. 64.

or counsel it, ours is a task of reconciliation. We look to a God whose creation within our world beckons us to a fulfillment of His promise both within and among us. We challenge our people to dare to hope in the face of hopeless situations; we remind them of the presence of a loving God when they have to face personal losses and disappointments; we urge them to commit themselves to new life because of the inadequacy of old ways of living; we encourage them to discover the ever unfolding mysteries of their own and others' potential; we demonstrate our faith in God by believing in them, often when nobody has ever believed in them before. This ministry of reconciliation need suffer no denominational, rank, specialty, or assignment limitation or schism. We and those we serve require reconciliation between ourselves and God, among our relationships, and between our images of who we are and who we can become. Effecting this reconciliation is central to who we are. We cannot escape its impact upon our pastoral responsibility.

Furthermore, our ministry lies *beyond ourselves and our present situation*. Everybody we work with has a history and a future. God has something to say to each one in the context of his or her past and future. When we see God as a God of history who pushes us into the present, we understand that He has been working with our people long before they encountered us. When we view God as a God of the future who draws us into the days ahead, we affirm that God will not be finished with our people when we go our separate ways. All of us live on the forward edge of history and the brink of the future—the thin crest of time's wave.

Normally, our histories and futures simply intersect at a given point. Our lives touch those of our constituents ever so briefly. But if we exploit that existential moment, it can be transformed into an eternal moment. What a thrill that shared moment can be!

A third common element in our ministry demands that we be *authentic* representatives of the faith we proclaim. Faith does not require that we be the ideal man or woman. Faith compels us to claim our strengths, admit our weaknesses, and even allow our vulnerabilities and confusions to be seen. Our authenticity lies in our humanity. We are sojourners alongside those we serve, perhaps not knowing fully all the curves and bumps, but sharing with our companions what knowledge we have of the map. The authenticity of our witness is measured, then, by our faith responses to the jolts and uncertainties others see us experience, the genuineness of our joy as we celebrate the pleasures of life, and the acid test of how we handle normal, routine days.

At the close of Matthew's gospel, the New Berkley Version has Jesus saying, "And, remember, I am with you *all the days* until the end of the age". (Matthew 28:20b) Often a part of our task is to be this incarnate presence during all the days: the good days and the bad, the days of laughter and the days of tears, the days when the birth of new life brings hope and joy and the days when death brings sorrow, days of victorious joy and days of dejection in defeat, days of anxiety in crisis and

days filled with the drudgery of boredom, days of certainty and days of doubt. Some of our people will not understand God's faithfulness unless they find us faithful. The power of authenticity emerges from our human encounters and cannot be avoided.

These salient similarities of all our ministries only illustrate the many ways we share ministry in essentially the same way. Against that backdrop, our differences seem insignificant. Yet, for many, these differences seem to loom disproportionately large.

Family Life Chaplains

Family Life Chaplains, more than any other specialty group, may seem different from other chaplains. A comparison of our daily calendars could reveal the reason for this perception.

Family Life Chaplains tend to spend far more time in their offices than do unit chaplains. Because our work is more long-term, intense pastoral counseling with families cannot be discussed casually, great chunks of our work are very private, maybe even invisible to others. Many Family Life Chaplains seldom conduct worship services, and our involvement in chapel congregations may seem more akin to that of laypeople than what is expected from chaplains. Some Family Life Chaplains become frustrated by a lack of constituents assigned to their care. Unit chaplains can readily identify members of their flock, but the recipients of pastoral care from a Family Life Chaplain often call another chaplain their pastor. There are, therefore, significant differences between the priorities of and the demands upon Family Life Chaplains and those of other chaplains.

Current guidance from the Chief of Chaplains on the utilization of Family Life Chaplains decreases our long-term pastoral counseling function, increases our participation alongside unit chaplains in direct contact with parishioners both in co-pastoral counseling and in educational experiences, and increases the responsibility of the Family Life Chaplain to train unit chaplains to minister to families. This emphasis upon our collegiality has exciting possibilities. But it carries the inherent danger of identifying one as a front-line harbinger of faith and the other as performing a second line of ministry. The only concern this concept raises is the need to assure everyone that "second line of ministry" can never be interpreted to mean "second class ministry".

A Team Effort

To employ this guidance in giving our people the pastoral care they require and deserve, we cannot afford any hint of arrogance within our ranks. At times one of us will give a part of his expertise to another; at other times the roles may be reversed. Giving requires a recipient. Our different roles can serve ourselves and our people well; they are complementary. A baseball team would never succeed if everybody on the team

insisted upon pitching. Pitchers are important, but if nobody catches the ball, the pitcher's skill is of no value.

Inherent in successful team ministry is the repeated affirmation that our diversities not only do not divide us, but they strengthen our total ministry. Having different ministries is not dangerous. It fulfills the biblical pattern: "I planted, Apollos watered, but God gave the growth". (I Corinthians 3:6)

The Installation Chaplain holds the key to unlocking this quality of interaction among chaplains on any post. But, all chaplains can facilitate it simply by affirming each other. In other words, we chaplains require reconciliation, also. We need the very ministry we offer others. This need is not surprising, however, since we are, in essence, like all other people—children of God, dependent upon His grace for the very sustenance of life.

A commitment to the strength of our diversities will allow a concomitant wholeness and health to emerge throughout the body of the chaplaincy. A newly invigorated creativity among us will result. A determination to break down the barriers which alienate us will produce a new wave of professional integrity and personal respect which will revitalize our impact upon the military system.

Furthermore, a candid and sincere affirmation of our common humanity with our lay brothers and sisters will revitalize our identification with them and, ultimately, our effectiveness in participating in God's promises to them.

Knowing Ourselves

Perhaps we should adopt Popeye's philosophy: "I yam what I yam." Knowing fully and accepting all that we are allows us to claim our professional identity with confident boldness. Defining ourselves as card carrying members of the human race opens doors for us to achieve our highest potential as proclaimers and agents of God's promises to humankind.

What greater work can there be for any mere mortal!

BOOK REVIEWS

Traits of a Healthy Family

Dolores Curran

Winston Press, 1983, 287 pp. \$7.95 Paperback

Dolores Curran is a mother, educator, columnist, lecturer, and family life specialist. Her syndicated column for parents reaches over three million readers each week.

Traits of a Healthy Family is a useful manual for good, solid family life that is written in a popular, easy-to-read style. She knows how to communicate with parents and the kinds of concerns they have about their families.

Curran organizes her comments around fifteen traits selected from responses of professionals to an unscientific survey of healthy family characteristics. Her "research" methods cannot be taken seriously, but no matter; the strength of Curran's book lies with the helpful and creative suggestions that spring from the traits she has located.

One of Curran's major themes is organizations and activities that rob families of time together. She attacks the workplace, church, Scouts, sports—all the sacred cows of modern, suburban life—as unwitting spoilers of healthy family life. She criticizes the military (with whom she has worked extensively) for the disruptive family life created by in-and-out patterns of military members.

I think Curran becomes a little unrealistic when she expects the family to take strong priority over work. We must find healthy give-and-take between work and family acceptable to both institutions. Curran overlooks the importance of work as a socializer, a source of identity, a teacher of responsibility. She is right, of course, to condemn the excessive demands of work on the family.

Frankly, I wish Curran had used a different title. "Traits" smacks too much of static, one-and-for-all characteristics. If you can get your family to work this way, all will be well. Actually family life is a blur of activity and process, reacting one way to a situation and reacting differently at another point. Healthy family life involves maturing, learn-

ing to cope and to adapt to the changing circumstances of time. Curran does appreciate this dynamic quality of family life, and the "traits" serve primarily to organize her discussion. But the reader must beware of listing Curran's fifteen traits and saying "let's all be like that!"

I think *Traits of a Healthy Family* will be a classic in the family field. It is a good self-help book for every family, contains good discussion material for classes and support groups concerned with family matters, and has many down-to-earth ideas and stories for family life educators and professionals. I don't see how any chaplain who wants to have a feel for modern family life can proceed in ministry without reading it. It is not (and was not intended to be) a scholarly work on healthy families. It is a tool, a wise and thoughtful resource, for those of us trying to make the best of this nitty-gritty business called family living.

—Chaplain, Lieutenant Colonel, Gilbert Beeson
USAF

Beyond the Marriage Fantasy: How to Achieve True Marital Intimacy

Daniel Beaver

Harper & Row, Publishers, San Francisco, CA 1983

Paperback 188 pp. \$6.95

The Myth of the Greener Grass

J. Allan Petersen

Tyndale House Publishers, Inc., Wheaton, IL 1983

Hardcover 222 pp. \$8.95

Daniel Beaver is a licensed marriage and family therapist in private clinical practice at Relationship Counseling Center, Walnut Creek, California, where he is also co-director. He is an instructor at Diablo Valley College, Pleasant Hill, California, and frequently leads workshops in the San Francisco area.

J. Allan Petersen is founder and president of Family Concern, Inc., based in Wheaton, Illinois. He travels extensively as a speaker at seminars on family life. He has edited several books, including *For Women Only*, *For Men Only*, *For Families Only*, and *The Marriage Affair*.

Beyond the Marriage Fantasy surveys the marital expectations common to American culture; Beaver groups these under the heading of "the old marriage fantasy," and finds they don't work for a lot of people today. He then offers some practical guidance for married persons and those contemplating marriage regarding what terms "the new frontier that the institution of marriage is entering." The emphasis is on what works in the marital relationship.

The study begins with an exposition of the component parts of the marriage fantasies and the pitfalls into which these too often lead the per-

sons involved. There follow some insights about feelings as "the life-blood of a marriage" and vulnerability "as the cornerstone of a good marriage." The author then turns to suggested solutions to the intimacy problems limned in Part I. These comprise particular skills that individuals can incorporate into their lives as tools for building a more desirable marriage relationship. Part III deals with "Sensuality and Intimacy." There is a brief "Conclusion" followed by a useful bibliography and acknowledgements.

The whole study went through a gestation period of some seven years of "lectures, marital and individual therapy sessions, and classes . . . conducted"; indeed, the book is a revised edition of one published in 1982, entitled *The Marriage Fantasy*. The emphasis throughout is on psychological aspects of the marriage relationship; there are virtually no specific religious references in the material presented. This is by no means a pejorative inference. The study is well written, free of professional jargon, and certainly helpful to any serious reader. Chaplains should find in it a considerable amount of counseling assistance and insights helpful to their own present or future marriages.

The Myth of the Greener Grass concerns the matter of adultery, which always seems to be in season. He writes from a Christian point of view, in the light of both the Word of God and modern psychology.

In a progression of nine chapters he sketches the modern situation regarding infidelity, the extramarital affair; the story of David and Bathsheba is retold and its lessons-to-be-learned are underscored; the whys of marital cheating are explored, along with the myths and legends about marriage itself; there is a very germane discussion concerning temptation; and some of the typical negative reactions to the discovery of adultery are critically assessed. The emphasis then shifts to what is necessary in order to cope with the situation. There is a modern illustrative story about an affair that, in the author's view, epitomizes in an experiential way the principles he has been articulating. A final chapter offers guidance regarding ways of safeguarding a marriage against adultery. The volume is completed with two marriage tests, one for wives, the second for husbands.

This is a compassionate and practical Christian treatment of the problem of adultery for modern married persons. Petersen "speaks" in readable, flowing prose that reflects his wide lecturing experience. There are some good chapter epigraphs and other quotable textual materials worth incorporating into sermons and other spoken efforts.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Review of Military Family Research and Literature

Review of Military Family Research and Literature Annotated Bibliography

Military Family Resource Center

Office of the Assistant Secretary of Defense, 1984.

The Military Family Resource Center is an agency of the Armed Services YMCA of the USA and a major repository for research on the military family. Copies of these technical reports may be obtained from the Office of the Assistant Secretary of Defense, Manpower Planning and Analysis, Washington, DC 20301.

The Military Family Resource Center (MFRC), probably the largest existing repository of information about military family life, has provided a timely summary of their research holdings. These two volumes contain an overview of the research and several bibliographies, including an annotated bibliography indexed by authors. Thus the busy chaplain can scan the two or three pages of review for a desired topic, note documents that seem relevant, and read the abstract for a summary of findings. The review is useful to those pursuing academic studies of family-related matters, or to those planning chapel programs and activities for family life enhancement.

Since 45 percent of the MFRC holdings have been produced since 1981, this review of family literature is extremely current. Like any task force report, it has both weak and strong sections. I found the discussions of military lifestyle, family separations, drug and alcohol abuse, and women in the military the most informative. Though brief, an overview of spouse employment covered the topic quite thoroughly and pointed to several problematic areas facing working military spouses. Chaplains will be interested in the sections dealing with religion as a dimension of family life support, pastoral and premarital counseling, and chaplain-sponsored activity as family support. Another short review summarizes the various family service agencies that have been established throughout all branches of the Armed Forces in the past few years.

There are some flaws in the study. For one thing, all research is reviewed as if it were of equal quality. There is no distinction made between first class and very poor research, current and outdated findings, solid research and nonfactual, personal opinion. Another weakness—perhaps inevitable—is the extensive overlap of topics in the text. Mobility, family separation, spouse employment (to mention a few) are often repeated under various headings. It would be more useful if the reader could access all relevant information at one point in the report.

I also found some of the bibliographic citations difficult to follow. A large proportion of the MCFR collection consists of technical papers and government-sponsored projects. Civilian libraries often do not have access to them or know how to acquire them. The chaplain in a relatively isolated location, especially overseas, would have difficulty locating documents, and the MCFR citations often contain minimal information that would help to pinpoint a source. It is unfortunate that MCFR cannot provide a document duplication service for researchers. Despite the limitations, however, the *Review of Military Family Research and Literature* is a unique study that advances our understanding of military family life considerably.

—Chaplain, Lieutenant Colonel, Gilbert Beeson
USAF

The Adoption Book

Sheila Macmanus

Paulist Press 1984
Softcover, 112 pp

The Adoption Book is a book for possible adoptive parents by a parent who has adopted. It is a handy reference for a busy chaplain's library. It is brief. It is practical. It gives basic information on the most commonly asked questions about adoption and then recommends an in-depth information source for each major area presented.

There is a valuable list of the primary adoption agency for each of the fifty states and the District of Columbia. There is a concise table of information for each state as to who may adopt, who may be adopted, and whether the petitioners must reside in the state where the petition is being made. Additional lists of resources and agencies are included in the appendix.

Ms. Macmanus gives some solid suggestions to and poses some thought provoking questions for persons contemplating adoption.

I recommend the book especially for chaplains who are often on the move and need its wide scope of information. It can be quickly read for an updated overview of the adoption scene. It is appropriate to loan to prospective adoptees in pre-adoption counseling. It is valuable for a quick reference for addresses and specific information.

—Chaplain, Lieutenant Colonel, Glenn A. Koch
USAF

Rights, Wrongs, & In-Betweens: Guiding Our Children to Christian Maturity

Jim Larson

Ausburg Publishing House, 1984

Soft cover, 143 pages

Jim Larson has a Ph.D. in education. He has been a youth director, pastor, and editor. Now he is a marriage and family enrichment specialist at Fuller Seminary.

This self-help book for parents contains interesting anecdotal material interspersed with concrete advice. Its goal is "to clarify and deal with various issues related to rights and wrongs, including guidelines for dealing with the many 'in-betweens' we confront every day." The most attractive aspect of Jim Larson's book is that it acknowledges that there are "in-betweens" as well as rights and wrongs in guiding children to moral maturity. Although written for a Christian readership, the author's stance is not rigidly legalistic. Rather, he emphasizes the individuality of children and the uniqueness of situations and encourages the reader to clarify his or her own values in spiritual, psychological, and human terms.

Larson's advice to parents includes showing them how they can help their children develop healthy self-esteem. He cautions parents to treat each child as an individual and stresses the need for close, empathetic relationships in families.

In explaining the relationship between values and faith, Larson says that the Christian's relationship with Jesus Christ, the scriptures, and the Holy Spirit offers another dimension to values clarification and decision-making. He first advocates focusing on God but also emphasizes that our "horizontal" relationships with our fellow humans are important, and that both divine and human relationships require "the centrality of love."

In a chapter on what to do when values conflict, Larson lays out an eight-point process to help people face choices which are not clearly right or wrong. The process requires one to evaluate options in terms of his or her relationship with God and with other people, the scriptures, one's feelings and motives, and one's past experiences.

Probably the most helpful chapter for parents and for those who counsel parents about family problems is the last, for it contains guidelines for communicating and negotiating effectively with children.

I believe this would be a good book for chaplains and other family counselors to read and to lend to parents. It is a guide for parent-child relationships based on love and respect.

—Phyllis Blakemore, CSW, LCSW
Marriage & Family Institute
Washington, D.C.

The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode

Charles V. Gerkin

Abingdon Press, Nashville, 1984
219 pp., \$10.95, paperback

Charles V. Gerkin is professor of pastoral psychology at the Candler School of Theology and Graduate School of Arts and Sciences, Emory University. He is a former United Methodist pastor and chaplain, and author of the popular *Crisis Experience in Modern Life*.

The greatest value of a book is not so much its profundity or even how well it states a significant truth, but how much it stimulates the reader's own thought and personal growth. In this regard, Charles Gerkin emerges as one of the most challenging thinkers and writers in the field of pastoral care. I am often at odds with Gerkin, disagreeing here and squirming uncomfortably there, but always expanding my understanding of pastoral counseling.

Gerkin draws the phrase "living human document" from Anton Boisen, one of his early mentors. It refers to the inner worlds of which Boisen wrote—the construction of personal themes and symbols to form an individual life narrative, a story. The task of the pastoral counselor is to listen and interpret, to help the counselee understand (and possibly alter) the life story that he/she has produced. But the counseling process involves more than expert advice—it is a "fusion of horizons" in which counselor and help-seeker merge their two worlds, share symbols and meanings with each other, struggle together for answers. This is the hermeneutical process which, in Gerkin's view, provides the most effective form of pastoral care.

I appreciated Gerkin's emphasis on the wholeness of pastoral care. He views pastoral counseling as a specific, intensive focus on a problematic aspect of life. But the ongoing religious life of the person with the church, the "community of faith," is the basis source of nurture. Gerkin gives much attention to the beginning and ending phases of counseling to insure that connections between counselee and the parish are never broken, and that the counselee merges back into the pastoral care of the parish when the counseling process is complete.

The Living Human Document is a difficult (and sometimes boring) book to read. Gerkin is eclectic and meticulous at grounding his thought in both psychological theory and theological meaning. He has stressed the academic origins of his work to such an extent that clinical casework and real life examples are all but ignored. But in the end he effectively pulls it together in the most useful and distinctively religious statement of personality structure and pastoral counseling strategy that I have yet seen.

—Chaplain, Lieutenant Colonel, Gilbert Beeson
USAF

Welcome Stress

William D. Brown, Ph.D.

Compare Publications, 1983

Softcover, 258 pages, \$8.95

William D. Brown, Ph.D., is a clinical psychologist with a private practice in Washington, D.C. He is the author of the book *Families Under Stress* and an award winning column on stress carried in more than 100 daily newspapers around the country.

Stress was defined by Dr. Hans Selye, the endocrinologist who pioneered the current concepts on this subject, as being "the nonspecific response of the body to any demand made upon it." Bad stress was labeled distress and good stress was labeled eustress. However, the term stress has become associated with the pejorative meaning of the word and usually seems to infer the ill effects that demands make on our systems. *Welcome Stress* implies in its title that people can convert stressors into beneficial influences in their lives. After providing 18 different diagnostic stress inventories throughout his book, Brown concludes his writing with a seven part recipe for "living at your best." He proposes that stress can become positive if we adhere to the following "izes": Memorize, Crystallize, Specialize, Neutralize, Minimize, Maximize and Recognize.

In general, *Welcome Stress* is a hodgepodge of psychological sophistry about self-help for a "trendy" problem of today. In particular, the material is full of illustrations addressed to the business community and sales personnel. The chapter on "Spirituality: Your Missing Link?" will seem superficial in content to religious professionals. The psychological material is written on the same level too, regrettably. In my opinion, Chaplain Tom Carter of the U.S. Army has already published a better workbook about *Coping With Stress*. U.S. Army Chaplains may secure copies of this manual from the Office of the Staff Chaplain, HQ U.S. Army Forces Command, Ft. McPherson, Ga. 30330.

—Chaplain (LTC) Samuel W. Hopkins
USAR

A Room Called Remember

Frederick Buechner

Harper and Row, Publishers, 1984

190 pp. \$12.95 Hardback

The author, a Presbyterian minister who has been chaplain at Phillips Exeter Academy and who now writes from a farm in Vermont, has within a decade become one of the best known Christian writers. His novel, *Godric*, was nominated for the Pulitzer Prize in 1981. His Lyman Beecher Lectures at Yale are published as *Telling the Truth: The Gospel*

as *Tragedy, Comedy and Fairy Tale*. Author of more than twenty works, both fiction and nonfiction, he has in this book collected a potpourri of addresses, sermons, and articles. There are eighteen in all. The author confesses that "the book is a grab bag." Nevertheless, despite the lack of a center or a unifying theme, these writings merit our attention.

Almost without exception, in each piece one is plunged deeply into the world created by Buechner's engaging style and spiritual sensitivity. Through captivating images, phrases, and allusions one is carried to the depths and borders of the human experience, often encountering the Sacred on the journey. The author has a winsome way of exploring anecdotes out of his own experience through the probing instrumentality of a spiritual soul so that the reader finds his or her life suddenly encountered by Spiritual Presence. This reviewer found Buechner's method of presentation implemented to good effect in the author's sermons on memory, faith, hope, deliverance, dereliction, and delay (Chapters 1, 2, 3, 11, 12, and 13). Other chapters include thought-provoking sermons and essays rich in stimulating reflections.

In his book, *Catholicism Confronts Modernity*, Langdon Gilkey wrote that the church today desperately needs a message which is authentically true to the gospel *and* relevant to modern persons. Frederick Buechner provides in this volume sermons and addresses which are models of that need.

—Chaplain, Captain, Donald W. Musser
USAFR

The Christian at Play

Robert K. Johnston

Wm B. Eerdmans Publishing Company, January 1984

Paper, 166 pages, \$8.95

Whether dealing with the "dis-ease" derived from the dehumanization and boredom of modern technocracy, or the "work alcoholism" born of secular and religious distortions of the Protestant Ethic, Robert K. Johnston prescribes proper and balanced play integrated into one's life as an antidote. Play "relativizes" the seriousness of life, refreshes and renews us, making us human again. It even opens us to the joy of God's surprises and renewing grace.

Illustrating a wide acquaintance with the literature on the subject, Johnston argues that authentic play is characterized by its own proper space (play-ground) and time (play-time), creating a real, but different, world for the players. It is a pause or parenthesis in their life time and life space. It must be entered into freely and spontaneously and in concord with his or her co-players. It has a design or order, but its benefit is intrinsic to that design, not in some utilitarian product.

The "un-playfulness" and thus unfulfilling experience of much modern play, whether it be the compulsions of golf, or professional sports, or watching TV, results from violations of these authentic play principles.

Johnston believes that Christian theology can make a unique and important contribution to the discussion. He develops a "Hebraic" or "Biblical" theological model of integrated and balanced play contrasted with the "play as political theology" of Eugen Moltmann and the "play as absolute ideology" of Sam Keen. The spontaneity and openness of C.S. Lewis' *Surprised by Joy* provides guidelines for this enterprise.

This Hebraic or Biblical model of play is interestingly and creatively derived from five often over-looked Biblical sources:

- The concept of Sabbath rest.
- Ecclesiastes' call to enjoy life as well as work.
- The concept of love in the Song of Songs.
- Israel at "Play" in festivals, dance, feasting, and hospitality.
- The friendship of Jesus.

"... We as Christians need to reserve time for both work and play." This is an "integrated work-play model." "We are to work with all our might, and to enjoy our play." (p. 133)

This is a much-needed book on the modern scene. Written from an "evangelical" perspective, it is nevertheless well-balanced. It shows evidence of extensive awareness of the contemporary secular literature on the subject, as well as Biblical and theological resources. The bibliography contains seventy-seven references.

—Chaplain, Colonel, Donald E. Arther
USAF

Who Is for Peace?

Francis Schaeffer, Vladimir Bukovsky, James Hitchcock

Thomas Nelson Publishers, Nashville, TN 1983

Paperback 112 pp. \$3.95

Francis A. Schaeffer and his wife Edith founded L'Abri Fellowship, an international study center and community in Switzerland. He is a lecturer at leading universities in the United States. His books include *The God Who Is There*, *Escape from Reason*, *He Is There and He Is Not Silent*, and *The Mark of the Christian*.

Vladimir Bukovsky suffered twelve years of Soviet prisons, work camps, and psychiatric hospitals before his release to the West in 1976 as a result of an international public outcry. He recently graduated from Cambridge University in England and now does neuroscientific research at Stanford University in California. He is the author of *To Build a Castle: My Life as a Dissenter* and a volume published in French entitled in English translation *This Stabbing Pain: Letters from a Russian Resister to Westerners*.

James Hitchcock is Professor of history at St. Louis University and a prolific writer on religious and cultural subjects. A Roman Catholic layman, he is best known for his able defense of orthodox Christianity and his piercing analysis of modern secular humanism.

His books include *The Decline and Fall of Radical Catholicism*, *Catholicism and Modernity*, and *What Is Secular Humanism?*

Three otherwise disparate thinkers collaborate in this small volume on the subjects of war and peace, particularly with respect to the matter of nuclear arms. The common focus of their respective essays is the recent insistent public expression in favor of a nuclear freeze and a shared apprehension that this jeopardizes the quest for peace as well as Western freedom itself. They write to express their views regarding who the real enemies of peace are.

Schaeffer leads off with the text of a lecture delivered in 1982, in which he first reviews the conflicts inherent in the American humanistic view of the world as over against the Christian position. He then proceeds to related matters involving some biblical perspectives on the United States in its world setting and its military preparedness, especially in the light of the observable characteristics of the Soviet system. After citing some historical examples, he concludes that those who choose appeasement and unilateral disarmament "in this fallen world" are not the real peacemakers; those really for peace are for preparedness, including nuclear preparedness.

Bukovsky addresses the track record of the Soviet system in its self-styled "struggle for peace" since its beginnings in 1917; he refers to that struggle as "a cornerstone of Soviet foreign policy," based on a cynical understanding of the gullibility and irrationality of persons who are "offered the slightest temptation to believe that peace [is] at hand." He then applies this to the present peace movement; unequivocally asserts the central role of the Soviet Union in its inception and spread; critically assesses "the nature of the Soviet regime," which the peace movement obdurately refuses to understand; and delivers a plea for its members to honestly understand who are friends and who are enemies, for "peace has never been preserved by a hysterical desire to survive at any price."

Hitchcock offers an informed critical assessment of the American Catholic bishops' 1983 pastoral letter on war and peace. He expresses the opinion that the document "may be less important for what it actually says than for what people think it says, and for its overall symbolic significance." He has little quarrel with what the letter has to say about "just war" theory and doctrine. In its treatment of the American doctrine of deterrence, however, and subsequent policy recommendations related to it, he discerns considerable confusion as the letter departs from widely accepted broad principles and plunges into "the heart of current political controversy." He then reviews the process that brought this about, the various drafts produced, and what he regards as the woolly thinking that led a few of the bishops to compound the confusion by "equating the idea with the real." He perceives a surfeit of "American liberalism" in the pages of the letter, names names connected with that effect, and de-

plores its influence on the final product.

This is a brief, articulate, irenic presentation by three skilled spokesmen of some important fundamentals of a traditional, conservative approach to the subject of peace. It is also a reasoned refutation of what the writers see as current excesses and errors proclaimed in and by current peace movements. Chaplains will find it helpful in arriving at an informed personal position regarding the nuclear freeze movement, war, and the maintenance of peace.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Moral Clarity in the Nuclear Age

Michael Novak

Thomas Nelson Publishers, 1983
Softcover, 144 Pages, \$3.95

Michael Novak guides the reader through a journey of several ethical principles which discusses the question: Is nuclear deterrence morally valid in the modern era? Mr. Novak, in his essay, feels that although nuclear deterrence is not the ideal, it is "a moral choice involving the lesser evil."

What is the greater evil? The failure to provide a deterrent at all. The writer doesn't feel it necessary to have superior forces, only sufficient. As Mr. Novak states, "Sufficiency to deter aggression is a moral imperative of the right to self-defense and the duty to defend the innocent from unjust aggression."

In order to maintain that deterrent, persons and institutions must, according to Mr. Novak, live in a realistic world. Because a person or government wishes the world to be innocent and naive doesn't make it so, particularly to those who purposely use that naivety to further their own institutional goals of world domination.

Another theme Mr. Novak mentions, it seems to me, is the possibility of a crisis of spirit. In short, do we, as a democratic nation, hold values which are worth defending? The writer believes we do, namely, our personal and institutional liberties. The tension is in the willingness to protect those values versus the psychological and financial cost required in the nuclear age. Is nuclear deterrence the greater value, regardless of cost, or, to hope, perhaps unrealistically, that those liberties shall remain available if nuclear deterrence is no longer a viable option in the modern age.

Mr. Novak wrote the book as an assessment of the pastoral letter on war and peace by the Roman Catholic bishops in 1983. It is, however, a book ecumenical in scope in that nuclear deterrence affects all persons, regardless of religious and/or secular persuasion or nationality. *Moral*

Clarity In The Nuclear Age is a book which I highly recommend to all clergypersons, particularly military chaplains, because people, in and out of the military, are inquiring with frequency the necessity and validity of maintaining the nuclear deterrence as a morally just entity. It is a question which, literally, may decide the fate of the world in the decades to come. The book will assist the chaplain in assessing his/her position on that vital question, and the persons who seek their counsel.

—CDR Fred R. Zobel, CHC, USN

Between Jesus and Paul: Studies in the Earliest History of Christianity

Martin Hengel

Fortress Press, Philadelphia PA 1983

Paperback 240 pp \$13.95

Martin Hengel is Professor of New Testament and Early Judaism in the University of Tuebingen, West Germany. He is the author of a number of books, which include *Acts and the History of Earliest Christianity*; *The Atonement*; *Crucifixion*; *Jews, Greeks, and Barbarians*; *Property and Riches in the Early Church*; *The Son of God*; and *Was Jesus a Revolutionist?*

Martin Hengel continues to follow a long-standing plan "to write a history of earliest Christianity and its christology"; his numerous individual studies, the longer ones now in book form, are steps along the way to his goal. This volume is the latest step, comprising six articles written for various publications between 1975 and 1983. The articles are concerned in one way or another with the theme of "the decisive period of the primitive church 'Between Jesus and Paul' "; as usual, they also contain theological commentary along with "arguments . . . which are predominantly historical and philological."

The six studies serve to enlighten readers concerning the crucial years of earliest Christianity, about which so little is known. There is an initial article from which is derived the title of the collection that closely examines the largely neglected impact of the tiny Greek-speaking Jewish-Christian community in Jerusalem, responsible for telling the Christian story in Greek, the universal language of the time. A second study considers the christological development, compressed into a relatively brief period, achieved by Paul and the same "Hellenist" Jerusalem community. "The Origins of the Christian Mission" is yet a third topic explored in some detail. There is a fascinating review of "the amazingly many-sided use of 'Christos' in Paul " An informative treatment of "Hymns and Christology" is offered. The final study presents a remarkable defense of "Luke the Historian and the Geography of Palestine in the Acts of the Apostles."

Readers of Martin Hengel's books will find in this one the same critical attitude toward much modern New Testament scholarship,

typified in his comments concerning “pernicious specialization” and “destructive scepticism” in the “Preface.” There is also the usual erudite strong swimming against powerful currents in the murky waters of today’s popular theologies. Hengel’s learning and deep faith offer valuable insights from painstaking scholarship worthy of the serious attention of any chaplain.

Chaplain (COL) William E. Paul, Jr.
USA (Retired)

What the Faith Is All About

Elmer L. Towns

Tyndale House, 1983
Softcover, 480 pages, \$8.95

Dr. Elmer Towns of Liberty Baptist Seminary has prepared this 480-page reference work on the basic doctrines of the Christian faith for use as a laymen’s study resource. He has included some helpful teaching aids, such as parallel scripture readings, informational charts and a clearly outlined Table of Contents. A Leader’s Guide, sold separately, is available in a 52-session format.

Dr. Towns intends that his book will “make Bible doctrine understandable” and will “provide the solid content needed for the growth and development of believers.” How well has he achieved his objectives?

First, let it be said that this book is not a stimulus to profound interchange on the theological issues of the day. It is a simply written, straightforward treatment of the basic doctrines of the orthodox faith without theological ambiguity or nuance. The author intends that the material be uncritically assimilated, not debated. What we have, then, is not “What the Faith is All about” but “The Basic Doctrines of Fundamental Christian Christianity” defined and defended. A few quotations will further communicate the flavor:

“All Scripture quotations are from the King James Bible.” (p. 2)

“Doctrine (must be) presented correctly in the classroom.” (p. 7)

“If we can’t accept the virgin birth of Christ, very little credibility remains in the Bible. . . . Our faith will crumble if the doctrine is removed.” (p. 154)

“There is a personal devil actively working to defeat every Christian in the world today.” (p. 344)

“The Lord’s Supper is the distinctive symbol of Christian worship . . . , a thankful memorial of Christ’s sacrifice.” (p. 414)

“Liberal theologians often mock the biblical doctrine of hell. They say it is an ancient superstition, yet the existence of hell is well documented in the Word of God.” (p. 465)

Statements such as these do not contribute to a climate for understanding so much as they prescribe information; they do not readily encourage or enable intellectual and spiritual growth so much as "spoon feed" the doctrinally uninitiated. For these reasons I doubt that the author has achieved his stated objectives, nor could have given the nature of his presuppositions.

Of course, there is an appropriate time and place for catathesis. The fact is, more and more educators have concluded that the beginning point for any study is to establish a basic content before proceeding to the more advanced operations of comparison, evaluation and reformulation. In this sense, doctrinal content must precede theological reflection. The deficiency here lies more with the stated objectives than with the development of the text.

Therefore, this book may be helpfully used by chaplains of Christian fundamentalist persuasion as a tool for teaching "Basic Bible Doctrine 101" to the doctrinally uninitiated and theologically untutored. For those laypersons of a more enquiring mind and pluralistic bent, the chaplain might well want to seek out something less prescriptive and more substantially reflective.

—Chaplain, Colonel, David Grosse
USAF

God's Wisdom for Daily Living

Thomas Nelson Publishers, 1984
Leather, 263 pages, \$14.95

This little book arranges the book of Proverbs under thirty-one major topics, each of which is subdivided into several sub-topics. For the most part, the scriptures are presented in one and two verse segments under those themes. Each of the major topics includes an introduction to that particular theme. Scripture is from *The New King James Version*.

The arrangement of the book is based on the premise that "the individual proverbs are unique poetic units of two or more lines. Each is complete in itself. . . ." It is also based on the premise that it is possible to arrange every verse of Proverbs in a topical arrangement that will facilitate understanding. While there are some weaknesses in both premises, I have found the book helpful for devotional reading, and can recommend it for that use.

—Chaplain (LTC) Richard N. Donovan
USA

Preaching As Theology & Art

Elizabeth Achtemeier

Abingdon Press, Nashville, TN 1984

Paperback 144 pp. \$7.95

Elizabeth Achtemeier is visiting professor of homiletics at Union Theological Seminary, Richmond, Virginia. She is a reputable Old Testament scholar and has taught homiletics in a number of seminaries, including Duke University Divinity School, Pittsburgh Theological Seminary, and Lancaster Theological Seminary in Pennsylvania. She is the author and co-author of some eight other books, including *Creative Preaching: Finding the Words*.

In response to readers of her 1980 volume, *Creative Preaching*, Dr. Achtemeier here offers the full text of some sermons from which only excerpts were used in that work. Subsequent teaching experience and reflection convinced her that preachers must be better trained in *both* Bible and Christian theology. The present book addresses such matters specifically in brief introductions written for each of the sermons. Taken together, the introductions/sermons are intended "to illustrate and supplement what was said in the earlier book."

Part I comprises five introductions and eight homiletical pieces concerned with "Preaching as Theology." The subjects covered include judgment, forgiveness, the poor and oppressed, God working in nature, the Kingdom of God, and the Church. Part II is concerned with "Preaching as Theology and Art." It features a variety of introductions to mediations/sermons on themes of the major seasons of the Church Year. The emphasis is on combining the "elements of preaching—Scripture, church theology, art [—in an effort] to proclaim the Word of God faithfully, as stewards of his mysteries."

Dr. Achtemeier demonstrates "the right stuff" as biblical exegete, church theologian, and artful preacher. Christian chaplains will benefit greatly from careful initial study of this little volume and frequent subsequent reference to its pages.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Christ in the Seasons of Ministry

John Killinger

Word, 1981

Cloth, 97 pages, \$8.95

John Killinger is pastor of the First Presbyterian Church in Lynchburg, Virginia. For fifteen years he was professor of preaching, worship, and literature at Vanderbilt Divinity School in Nashville. He is the author of more than twenty books, including *Bread for the Wilderness . . . Wine for the Journey*, *Prayer: The Act of Being with God*, and devotional guides to Matthew, Mark, Luke and John.

This book is a collection of four sermons delivered by Dr. Killinger at the Princeton Institute of Theology in the summer of 1982. The four sermons trace the minister's journey through four "seasons," or stages: Spring, when the minister emerges fresh from seminary; Summer, the "peak" years of early midlife; Fall, a time of reassessment in late midlife; and Winter, the season of retirement.

Killinger writes thoughtfully and beautifully. He combines the experiences of active ministry with the soul of a poet. Chaplains would find this book particularly helpful if they are engaged in reflection about their own journey in ministry and need a guide.

—Chaplain (LTC) Richard N. Donovan
USA

The Use of the Bible in Christian Ethics: A Constructive Essay

Thomas W. Ogletree

Fortress Press, Philadelphia, PA 1983

Hardcover 240 pp. \$19.95

Dean Ogletree wants to establish a fruitful dialogue between contemporary biblical interpreters of texts concerning moral life and Christian ethicists, between the interpretations of the former and the formulations of the latter. In his own words, the end desired is "the achievement of a common mind, a 'fusion of horizons,' between biblical worlds of meaning and those which make up our sense of reality."

He presents first some technical information about just how he approaches the biblical texts germane to the dialogue, which involves a frame of reference composed of certain preunderstandings about the moral life. These are not controlling factors in the dialogue, he asserts, and can be expected to be changed as the texts are confronted. He then turns to discussion of the biblical materials themselves and their respective challenges to moral understanding, with a focus on biblical eschatology. These chapters consider "Old Testament Understandings of the Moral Life," those of the synoptic gospels, and those of the Pauline materials. A final chapter consists of the author's observations and suggestions regarding "guidelines toward the construction of a biblically informed Christian ethic."

This is an important contemporary contribution to a neglected area of Christian ethics as a scholarly discipline and as a source of ethical guidance for individuals. Preachers and teachers, automatically involved in matters ethical and moral in the religious education context and in the expectation that they be exemplary examples of the Christian faith, will find this an invaluable source book and fountain of ethical/biblical insights.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Justification: An Ecumenical Study

George H. Tavard

Paulist Press, Ramsey, NJ 1983

Paperback 143 pp. \$7.95

George H. Tavard is a Catholic priest and professor of theology at Methodist Theological School, Delaware, Ohio. He was a peritus at Vatican II. He is a well-known ecumenist and author. Among his published works in English are *Holy Writ or Holy Church: The Crisis of the Protestant Reformation*; *The Vision of the Trinity*; *The Seventeenth-Century Tradition: A Study in Recusant Thought*; *Dogmatic Constitution on Divine Revelation*; *Luther: A Reformer for the Churches* (with Mark U. Edwards).

Dr. Tavard develops in this book a theological treatment regarding the questions of conversion, justification, and sanctification by focusing on Martin Luther's doctrine of justification.

He first concentrates on the New Testament witness, specifically the Lukan stories of Saint Paul's conversion, using structural methods. Next he surveys historical theological conceptions, emphasizing Augustine's theology as "a major stepping stone between Paul and Luther." There follows a presentation of Luther's justification theology based on his two commentaries on Galatians (A.D. 1519 and 1535). Justification doctrine is then surveyed in post-Reformation theology, with emphasis on the Council of Trent and Vatican I, "John Wesley's doctrine on Christian perfection," and "John Henry Newman's typology of justification theories." A final chapter offers "reassessments of Luther's central doctrine by recent Catholic theologians, especially as this doctrine is epitomized in the phrase, *simul justus et peccator* . . ." A concluding piece stresses the urgency of the present moment in inter-Christian dialogue for making "a new effort to understand the meaning of Luther's doctrine of justification by faith and its right place at the heart of Christian life and thought." The chapter notes gathered at the back of the volume include extensive bibliographic materials; they are followed by a brief but adequate subject index.

This study makes a most important contribution to the ongoing ecumenical movement. It has specific relevance to the Lutheran-Catholic dialogue regarding a fundamental point; there is, however, helpful insight and understanding enough for all segments of the still-divided Christian Church. This is a book for chapel libraries and for individual chaplains alike.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

The New Birth (A Modern English Edition by Thomas C. Oden)

John Wesley

Harper & Row, 1817

Hard cover, 113 pages, \$9.95

If you enjoy newer translations of the Bible, you may enjoy a more modern translation of five of John Wesley's sermons. This is what Thomas C. Oden has done.

For those familiar with Wesley, in these five sermons you will find the well-known themes of sanctification, holiness, new birth, religion of the heart, sin, fruits of the spirit, justification and prevenient grace.

The problems I have with these sermons are not the translation that Ogden has done, but the two larger problems of (1) sermons being written down when they were meant to be spoken and (2) the historical gap from the eighteenth century to the twentieth century. No matter how hard Ogden has tried he cannot completely bridge the gaps in the ideas between that time and ours. What C.H. Dodd said in *The Authority of the Bible* is true for Wesley's sermons as well:

"For the report of his teaching is not inerrant, and the criticism of it calls for spiritual insight in the last resort, and further, even supposing we had before us his own undoubted words, they would need 'translation out of their historical setting before they could be directly applied to our own case, and that calls for spiritual insight.' " (p. 290)

It is that "spiritual insight" that is the task for all of us when we take the texts from another time and apply them to our lives.

—Chaplain Alan W. Helland
VA

Stories of Our Favorite Hymns

Compiled by Christopher Idle

Eerdmans Book of Christian Poetry

Compiled by Pat Alexander

William B. Eerdmans Publishing Company

Cloth, 72 and 125 pages respectively, \$10.95 each

Tastefully enriched with photographs and line drawings, these books invite browsing and contemplation. Once inside their covers, the reader finds brief, moving stories about the authors and composers alongside their hymns and poems. The anecdotes will well serve the preacher or worship leader who wants to help the congregation to appreciate its heritage. They provide powerful sermon illustrations.

The 55 hymns are familiar, of course, but take on new meaning when set in context. While they span 8 centuries of hymnody, they tend to be concentrated in the great 18th and 19th centuries.

Christian Poetry includes more than 60 authors, their stories, and their poems. Its table of contents is a roster of great Christian poets of the English language, and includes some names that you will be surprised to find—such as William Cullen Bryant, Henry David Thoreau, and John Updike.

Chaplains would do well to encourage members of their congregations to consider these books as gifts at Christmas. They are certainly attractive enough. Lying on a coffee table, they will serve as a constant beacon to Christian contemplation.

—Chaplain (LTC) Richard N. Donovan
USA

Monday Morning Jesus

Joseph Moore

Paulist Press, 1984

Softcover, 98 pages, \$3.95

Joseph Moore is a youth minister for St. George Parish Community in Guilford, Connecticut. He holds M.A.'s in religious studies and counseling.

This book is written to distribute to teenagers at the conclusion of a highly successful Roman Catholic youth retreat. It assumes the weekend has been intense and wonderful, that the students feel closer to Jesus, and that it will be difficult to re-enter the routine of school and family.

Monday Morning Jesus is designed as a two month follow-up of the retreat experience. It contains a meditation for each day, a suggested activity (Example: "Talk to another person about how you are feeling today."), daily Scripture readings, and several cartoons. It contains a pot-pourri of subjects: "Spirituality is a Process," "How Do You Pray?," "Sacraments," and "What is Sin?," to name a few. I found some of the meditations to contain very difficult concepts: purgative stage, stages of sanctity, the illuminative stage and the unitive stage. In some meditations and some of the cartoons I think the attempt to use the language of teens is ineffective. I think the quality of the mediation message was more like a lecture/lesson than a meditation.

I have difficulty visualizing the teenagers I worked with using this book as it is intended. Younger teenagers would be more apt to benefit from the book than would older teens.

—Linda Scales
DAC

Revival

Richard Owen Roberts

Tyndale House Publishers, Inc., 1982

Softcover, 186 pages, \$5.95

Richard Owen Roberts grew up in an evangelical Presbyterian Church in Schenectady, NY. He has traveled widely collecting books and gathering material on revivals. Roberts has made the subject of religious revival a concerned study for well over thirty-five years. He is a collector and seller of rare books, and a preacher and Bible teacher of rare ability.

Once every decade or so a book comes along that bludgeons one's own lethargic faith into life and action with challenge of commitment to Christ. A book that once begun cannot be put away until it is read through; yet so rich, that if we don't pause from time to time to ponder and digest it, inspirational indigestion and spiritual heartburn run a close race with information overload. *Revival* by Richard Owen Roberts is such a book. It resonates with the Word of God. In addition, the outstanding bibliography of ten pages, with well over 150 entries, is alone worth more than the price of the book. The author begins by asking, "What is revival? A series of special meetings? An emotional religious extravaganza? Loud music and thunderous hell-fire preaching?" These and other searching questions are followed by a succinct and stimulating analysis of what revival is and is not.

Revival, according to Roberts, "... is an extraordinary movement of the Holy Spirit producing extraordinary results." Historical tracing of this "extraordinary" is included in this thoughtful work, yet down-to-earth practical guidance for revival is presented also.

In the closing chapter Roberts notes "If you challenge the leadership of Jesus Christ in your life, He will yield, for He is not the Lord of unwilling subjects. If you murmur against his leadership, you may grieve His blessed Holy Spirit and find yourself once more in the quagmire of doubt and uncertainty. Jesus Christ is Lord. Accept this joyfully! Learn to delight in complete submission to Him. Enjoy the true freedom that comes from surrender. While He is Lord, the fruits of revival will remain in your life, enriching not only you but also all those around you."

Put this 186 page book on a first priority for your summer reading list. The challenge of *Revival* is real. You may accept its message, reject it in part, or reject it in whole, but your life will never be the same after having read it.

—Chaplain (MAJ) Alvin N. Williams
USA

Letters From Jim

Robert Speer

Available from: Carlton Press, 84 Fifth Ave., NY, NY 10011

Hardcover, 32 pages, \$4.95

Robert Speer was born and reared in Montana. He attended public schools there. He received a BA in philosophy and history from the University of Montana and a degree in theology from Seabury-Western Seminary. He also holds a degree from Fordham Univ. and is an ordained Episcopal priest. He has been an assistant at Christ Church in Las Vegas, Nevada, an assistant chaplain at Kent School in Kent, Connecticut, and since 1967 has served as an Army Chaplain.

The interesting book is a collection of fictional letters from a young soldier in Germany to the other four members of his family. His dad is an NCO in the Army and about ready to retire, while his brother is in the Navy. In these short, but precise, emotional letters, Chaplain Speer has captured a realistic picture of many U.S. soldiers. You will probably be surprised by the conclusion that Jim reaches in the end of the book!

You may feel as I did—that the book needs to be longer! That is a real compliment I believe. Perhaps Chaplain Speer will take pen in hand someday and write “More Letters from Jim.” He needs to PCS Jim to Korea and confront the issues facing young soldiers there. You’ll enjoy this book—especially if you’ve served in Germany.

—Chaplain (LTC) Cecil D. Lewis
USA

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